

THE
BIBLE CHRISTIAN.

(THIRD SERIES.)

v. 2 (1840)

THE
BIBLE CHRISTIAN:

DESIGNED TO ADVOCATE

THE SUFFICIENCY OF SCRIPTURE,

AND THE

RIGHT OF PRIVATE JUDGMENT,

IN

MATTERS OF FAITH.

To us there is but one God the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him.—1 Cor. viii. 6.

VOLUME II.—THIRD SERIES.

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NO. I.

FEBRUARY, 1840.

VOL. II.

TO THE READERS OF THE BIBLE CHRISTIAN.

THE Rev. W. H. DOHERTY of Comber, who has conducted the literary department of the *Bible Christian* for the last twelve months, having been compelled by the pressure of pastoral duties in an increasing congregation, and by the inconvenience of his distance from the press, to resign the superintendence of this Periodical,—I have consented to undertake its management for the present year.

The principles of the *Bible Christian* must be sufficiently understood from the experience of nine years, during which it has been in active existence.—While it remains in my hands, these principles will undergo no alteration.

I solicit the continued kindness of correspondents. I would respectfully beg leave to state, that there are many persons in the religious connexion in which the *Bible Christian* chiefly circulates, who are possessed of all the requisites for enabling them to contribute valuable papers, but who have not yet forwarded to the Editor any communications; and I would suggest to them, that the labour of supplying a constant succession of articles for a work like this, though it falls heavily upon a few, would become light if shared by a considerable number. Such a variety in the matter and style as would be occasioned by the insertion of papers from several different hands, would render the work more generally useful and acceptable.

Articles of Local or Public Intelligence relating to the state and progress of religion, or to religious liberty: Notices of New Publications whether in support of the peculiar views advocated by this Periodical or in opposition to them: Notices of New Publications, which, though not bearing directly upon religious doctrines, are yet valuable in a practical or devotional point of view: and Obituary Memoirs of eminent Christians deceased, are peculiarly desirable, and shall receive prompt attention. It is my wish to render the *Bible Christian* a full and faithful record of all the most important occurrences throughout the British Empire, bearing reference to the interests of Christian truth and freedom; but to effect this object, I must be aided by the co-operation of fellow-labourers in various places: and I undertake the Editorial task, relying on such friendly assistance. I have already experienced the kindness of my brethren in this respect, and feel confident, that my present trust in its continuance will not prove unfounded; nor this appeal be made in vain.

J. SCOTT PORTER.

ESSAY ON RELIGIOUS LIBERTY.

IN the present age of enlightened liberality, it may appear superfluous to occupy your pages with a dissertation on the value of Religious Liberty: a principle, which the whole community may be supposed thoroughly to comprehend: and of the importance of which, all your readers may be supposed to be fully aware.

It is true, indeed, that much has been spoken and written in support of this great and holy cause, by men of the most consummate ability: and that their arguments and appeals may justly be regarded as having exhausted the whole subject. It is not to be expected, that any thing new or original can now be advanced upon the topic. Yet it is at all times interesting to the benevolent mind. The continual agitation of the theme, may keep it fresh before the thoughts of those to whom it is already familiar, and may perhaps present it to some minds which have

never seriously turned their attention to the subject: and circumstances, which have recently occurred in various provinces of the British Empire, may show the necessity of inculcating the lesson so interesting to humanity, again and again, in every variety of form and language.

In this Essay an attempt will be made to define the just principles of religious liberty:—to point out the obstacles which it has to encounter:—to enumerate the chief arguments which may be advanced in its support:—and to indicate the answers which may be returned to the reasonings of those who would endeavour to oppose its progress.

I. Religious Liberty means, as the terms themselves imply, freedom to form and to profess opinions upon religious subjects, of whatsoever kind they may be, without restraint or hinderance. Complete religious liberty denotes the absence of all attempts to obstruct either ourselves or others, by law, force, or authority, in our endeavours to follow out our conscientious convictions upon the concerns of religion or its doctrines. While we are subjected to any such external influence, our minds are not free to choose: and we do not enjoy religious liberty. It will be admitted by all candid reasoners, that we cannot be said to choose any system freely, unless we are left at perfect liberty to reject it, if we see just cause for doing so. Hence, religious liberty means liberty to assent and liberty to dissent; liberty to approve and liberty to reject; liberty to adopt and liberty to disavow. Hence also, if religious liberty be allowed to be good and righteous in itself, it cannot consistently be withheld from any church, sect, or description of persons whatsoever. If there be religious liberty at all, it extends to men of every class: to the Catholic and to the Protestant; to the Arminian and to the Calvinist; to the Trinitarian and to the Unitarian; to the Christian and to the Infidel; to the Idolator who worships his 330,000,000 of Gods; to the Theist who worships only one; to the Atheist who believes in none. If religious liberty be allowed, all these must be permitted to hold and profess their peculiar views without damage or molestation.

Religious Liberty is thus a phrase of wide and comprehensive import: yet there are some ideas, which are some-

times, either by mistake or design, associated with it, with which it has no proper connexion. For instance, it does not imply that all forms of religious faith are of equal truth, or of equal value; or that it is indifferent which of them we embrace; or that we may not justly be called to account at the bar of Omniscience for the zeal and sincerity with which we have sought the truth, on the one hand, or neglected to avail ourselves of aids for its attainment which were placed within our reach, on the other. Religious freedom implies that we are allowed, and that we allow our neighbour to follow the path of conscience without human controul or restraint: but it has no necessary nor even natural connexion with indifference. The maintenance and enlightened advocacy of the most enlarged principles of religious liberty is perfectly consistent with zeal for the truth, with steadfast support of that which we believe to be the cause of truth, and earnest and persevering endeavours to recommend what we hold to be the truth, to the favour and the adoption of our fellow men.

Again. Religious Liberty does not imply, that any man who pleads conscience as the motive of his acts, is at liberty to injure his fellow men. No man can urge the principles of Religious Liberty as an excuse for persecuting persons of a different faith from his own, or even for holding them up to scorn, or otherwise wounding their interests, or outraging their feelings. This would be to sacrifice the religious liberty of all to the caprice or cruelty of one. No principle can be understood in such a sense as would make it inconsistent with itself: and it is manifest, that such an interpretation would not be the carrying out, but the destruction of religious liberty.

Lastly. Religious Liberty does not require a man to abstain from endeavouring to influence the mind of his neighbour in favour of what he believes to be religious truth, by means of sober argument, reasoning, and persuasion. We are not to injure the person, property, reputation, or feelings of our brethren, in order to bring them over to our way of thinking: but no law of religious liberty prevents us from appealing in a proper time and manner, to their judgment and understanding. This method of propagating the truth violates no right, interferes with no privilege, compromises no duty to our fellow man: but is rather a fulfilment of the law of charity; and is perfectly

consistent with the most enlarged principles of religious freedom.

II. The obstacles to Religious Liberty may be considered as Civil, Ecclesiastical, and Social.

1. Civil obstacles are those which are interposed by the laws of the state. In almost every nation, some particular form of religion has been countenanced by the state: and the professors of other creeds have been subjected to penalties of various kinds and degrees. In former times, the punishments inflicted on those who deviated from the religion by law established, were usually of a very severe and shocking description. They were fines, imprisonment, banishment, the confiscation of goods, and very frequently, the forfeiture of life itself,—the last penalty which it is in the power of man to inflict. These cruel and iniquitous measures were frequently employed against men, whose only offence consisted in following that light, which the Universal Parent had afforded to their minds, for their direction and guidance in the way that leadeth unto himself. Nor were these rigorous means confined to one church, or to the adherents of one creed alone. The Catholics persecuted the Protestants; the Protestants persecuted the Catholics in return. The Episcopalians persecuted the early Presbyterians, who were then called Puritans; the Presbyterians when they came into power, repaid the debt of injury, with interest;—and both these parties vied with each other in zeal, to pursue unto the death any professors of the Unitarian doctrine who happened to come within their power. Such measures however, are now condemned by all churches and sects;* and, are universally allowed, to be contrary to the principles of religious freedom.

A second obstacle of this kind, is civil exclusion and disability. There are many offices of trust and power, honour and emolument, which are in the gift of the state, or are held by virtue of authority emanating from it. In most countries, the enjoyment of these offices, and of the rank, consideration, and influence which they confer, was for a long time confined to those who professed to belong to the church which was favoured and endowed by the

* Perhaps we ought to except the Covenanters.

state. In Ireland, until about fifty years ago, no dissenter from the Established Church, no matter to what sect he belonged, could enjoy any office in a corporation; nor hold a commission in the army or navy; nor act as justice of the peace, or sheriff, or judge in any of the courts of law or equity; nor be employed in any of the superior departments connected with the collection of the revenue; nor hold any office of power, trust, or emolument in, or under the national government, without subjecting himself to danger of a prosecution: and, in case of conviction, to very weighty penalties. In England, these penalties were only removed from Protestant Dissenters in the year 1828: and the Catholics of the United Kingdom were not released from these and other degrading disabilities until the year following: when the Duke of Wellington and Sir Robert Peel, being then ministers of the crown, introduced and successfully carried through parliament, a bill for removing these restrictions: and also designed to relieve the grievances of other sects. Many restrictions affecting dissenters from the religion of the state, in relation to their marriages, registration of births, &c. have since been repealed: and, it can hardly be doubted, that it is the tendency of the system of legislation which at present prevails, to remove as far as possible all such restraints and disabilities, as at once injurious to the community at large, insulting to the sect which may be affected by them, and opposed to the principles of religious liberty.

A third civil obstacle to the full enjoyment of religious freedom, as regards Protestant Dissenters in the United Kingdom, arises from those judicial decisions which purport to confine the enjoyment of meeting-houses and other trust property, to those only who held the doctrines which were tolerated by law at the time when the trust was founded: although the founders have left no record of any intention or wish that the benefits of their foundation should be thus restricted: and although it may be notorious that they were favourable to the exercise of free judgment in religion, and were opposed to all creeds and exclusive systems. To confiscate a chapel because its present occupants do not hold what the law *presumes* to have been the faith of their fathers, is to deprive them of the estate which their fathers settled upon them, and to visit the exercise of their religious liberty with a pecuniary

penalty, equal to the value of the property so confiscated. No person can deny, that this must, in all cases, be a very serious obstruction to freedom of religion. But, as this subject is still before the Supreme Court of Judicature, and the decisions referred to may possibly be set aside, it is unnecessary to pursue it farther at present.

Another civil obstruction to the cause of religious freedom, consists in the enactment or continuance of laws, which compel persons of every sect and creed, to contribute to the support of one particular form of religion. I am not permitted to choose my religion freely, if, when I have chosen one different from that patronised by the state, I am, nevertheless, compelled to pay my money for the support and propagation of those doctrines which my judgment condemns. In this instance, the levying of a tax for such purposes, exactly inflicts a fine of that amount upon me for nonconformity: it, besides, cripples me in those resources, out of which I should contribute to the support and propagation of my own mode of faith and worship. Nor is the nature of the case altered by altering the name of the impost. Whether it be tithe, composition, rent-charge, church-rates, or Easter-offerings,—whether it be paid into a fund exclusively appropriated for the use of the clergy of the established religion; or whether it be gathered into the Exchequer in the form of general taxes on commodities, and afterwards paid out in the form of Royal Bounty to some favoured sects of Dissenters,—all are really and virtually inconsistent with the sound principles of religious liberty. And although the reception of some of these various kinds of public contribution in aid of religion, may be justified under particular circumstances, still every consistent friend to the freedom of religion, will heartily desire and strenuously promote the general extinction of all.

This civil obstruction to religious liberty, unhappily continues in full force: and the present times afford but little prospect of its speedy termination. One remains to be mentioned, which is not in being, but which many persons of great zeal, influence, and activity, are struggling to bring into operation. It will be conjectured, that this alludes to the strenuous efforts which are at present employed in England and Scotland, and were not long since employed also in Ireland, to secure to the Esta-

blished Church, a complete controul and monopoly of whatever *secular education* may be afforded to the youth of the kingdom, either wholly or in part at the expense of the state. This would not only be compelling dissenters to contribute pecuniary aid to the Established Church, to a very large amount, and in a very offensive form,—but would arm the establishment with wide and arbitrary powers, such as ought not to be vested in any sect or party: and which might be made, under contingencies very possible to happen, dangerous, not merely to the religious, but to the civil rights of the community.

2. There are many persons, whose views of religious liberty stop at this limit. One respected and most estimable gentleman,* who took part at a public meeting held some time ago in Belfast, in support of the cause of religious liberty, is reported to have stated—that the question of religious liberty had reference solely to the existence or non-existence of civil barriers to the profession of opinion: and that it was perfectly possible, to be one of the firmest friends to religious liberty in its fullest extent, and yet to maintain and advocate the strictest and most exclusive terms of church communion. But, if the definition which has been given of religious liberty in the former part of this essay be admitted to be correct, this statement cannot be just. If religious liberty means freedom to adopt and profess religious opinions without restraint or hinderance, then certainly ecclesiastical fulminations, exclusions, and excommunications directed against men on the ground of their conscientious convictions, are infringements upon their religious freedom. No church can be said to allow religious liberty to its members, which says to them:—“ You may, indeed, form your own opinions freely if you please: but, when you have formed them, you must bring them before the ecclesiastical tribunal: and, if they are not such as that tribunal may approve, we shall refuse you church privileges, disown you as a member, and expel you from among us.” The church, which imposes such restraints, is a tyrant: the man who submits to them, subscribes slave. And such is the case, whether the test of orthodoxy in the church, be the decisions of Popes and Councils; Articles, Confessions, or Creeds, which have

The Rev. Professor Cairns, of the Royal Academical Institution.

been called dead Popes; or those living imitations of papal assumption, which are to be found in Congregational Church-meetings; or in Presbyteries, Synods, or heart-probing Committees.

3. The social obstacles to religious liberty are of various kinds: and cannot be particularly described. When, for example, a system of exclusive dealing is resorted to in commercial transactions, and those who belong to a despised sect, are made to suffer for their heterodoxy in their worldly interests: or when a rule is laid down, to employ none but those who adhere to a certain creed, in situations of confidence and trust, though not involving any religious duties: or when men are shunned and avoided in the intercourse of private life, merely because their creed differs from that of their brethren around them: or when their motives are impugned, their characters maligned, and their principles aspersed, on account of their adherence to their conscientious convictions,—in all these cases, there is a direct violation of religious liberty. Such cases are of frequent occurrence in the world: more frequent than the world suspects: for the sufferers sometimes will not stoop to complain of the injury; sometimes they cannot make their complaints heard; and very frequently, they are unaware of the wrong that has been done them, until complaint would be unavailing. But the more incumbent is it on those who revere and love the sacred cause of religious liberty, to protest with all their energy and zeal against such unwarrantable violations of her best ascertained principles.

III. Religious Liberty, as it has been explained in the foregoing pages, may be truly described in the memorable words of the celebrated John Locke, as “Liberty; absolute liberty; just and true liberty; equal and impartial liberty.” It can scarcely fail to commend itself at once to every spirit which is capable of delight in what is noble, dignified, and benevolent. Not less strongly does it appeal to the reflective understanding by the force of those arguments which have been adduced in its support. Of these it is now time to bring forward a few. The more prominent only can be touched upon; and even these must rather be enumerated than enforced.

1. Religious Liberty, in the comprehensive sense al

ready stated, is warranted, in the first place, by arguments drawn from the nature of the case. The obstructions to the cause of religious freedom proceed upon a series of suppositions, which are inconsistent with the constitution of the human mind. They suppose that one member of society has a right to regulate the faith and conscience of another. But this is absolutely untrue. So long as I perform my external duties faithfully and well, I am entitled to the protection of the laws, and the charities of life. My religious convictions are to myself, and to my God, alone; and with them no stranger has any right to intermeddle. Actions, not opinions, are the object of human penalties. Let then my wicked actions, if I commit such, be punished as the well-being of society may require; but leave my opinions uncontrolled. If prince, or priest, or private person, attempts to violate my privilege of free thought, he oversteps his proper limits, and encroaches on a province on which he has no right to set his foot. It then becomes my duty to God, to society, and to my own conscience, to resist the outrage, and repel the aggressor; and it becomes the duty of my fellow-men to protect me in the enjoyment of my inalienable birthright. When one human being attempts to interfere with the religious liberty of another, he proceeds upon a false assumption of his own infallibility. Were he able to show, by adequate proofs, that he is possessed of a test which enables him to determine what is truth and what is error, without the possibility of mistake, and that he is capable of applying this test to the faith and opinions of his neighbour as well as to his own, there might be some excuse for his undertaking to act the censor and the judge. But when each man feels himself liable to error in his own judgment, it is monstrous for any one to set himself up as lawgiver and arbiter of other men's conscience, and to dispense punishments or rewards, as he may find the faith of his fellow creatures, in his opinion, damnable or meritorious. What, from the nature of the human mind, will be the effect of such unauthorized interference? Will it remove error? Will it promote the truth? Will it really convince the minds of those upon whom it exerts this coercive force? No. For these purposes it is powerless. Belief is the effect of evidence presented to the mind, and by its judgment ap-

proved; but civil penalties, ecclesiastical canons, and social exclusion and denunciation, never have made, and never will make, a single sincere convert. Such measures are utterly incapable of producing a sound and serious feeling of religion in the heart of man. They can really do nothing for religion; for they are inconsistent with its spirit, and they rouse the feelings of resentment against injury, and of revolt against oppression, which are inherent in the soul of man. Even truth itself, if presented in such a questionable form, is almost sure to be rejected; and the native deformity of error is, by such appendages, increased one hundred fold. Every man feels that, for his religious faith, he is answerable in his own person; and as no man but himself will bear the penalty which may be incurred by his mistakes or errors, so no man has a right to prevent him from following his own free and conscientious convictions.

2. The nature therefore of faith and conscience points out the necessity of leaving them free, and shows the unreasonableness of attempting to violate their rights. Sound policy dictates the same rule of non-interference. Truth is the object which the authors of persecutions, restrictions, and exclusions on religious grounds always propose to promote. Zeal for the truth is the motive which they constantly allege to justify their invasion of the privilege of free thought. But an enlightened zeal for the truth will dictate the very opposite system of conduct to that which they pursue. Truth cannot be advanced, nor even discovered, without search, inquiry, examination, discussion. If we set out by assuming one form of religion to be true, and proceed to fence it round with a wall of intolerance, and to denounce all other forms as deserving of whatever penalties it may please us to inflict,—we may be doing the very opposite of what we intend. We may be supporting error by the power of our authority. We may be trampling down the truth under the iron heel of tyrant force. For, however fully convinced we are in our own minds, we may be mistaken. We are not infallible. When we think we are doing God service, we may be doing our best to fight against his cause. Paradoxical as it may appear, it is strictly true, that the only guarantee we can possess for the discovery and progress of truth, consists in the largest indulgence

and the widest latitude of toleration for every kind and degree of error. When truth and falsehood are both brought forward into the clear and searching light of unbiassed inquiry, what mortal can entertain any fears for the final result? Truth is great, and, if left to herself, will certainly prevail. This is the method which has been employed to promote the discovery of truth, in astronomy, chemistry, and mechanics; in history, morals, and political philosophy; in short, in every other department of knowledge. And it has succeeded well. In religion alone have attempts been made to enslave the mind to the yoke of authority; and, alas! the state of religious knowledge but too plainly tells the deplorable result. What is it but the strength of civil, ecclesiastical, and social barriers against the exercise of private judgment, that maintains the errors and absurdities of the dark ages still enthroned as consecrated truths? Had the light of liberty been admitted into their shrines, their votaries would long since have risen indignant and hurled them from their thrones.

3. What has been the practical result of attempts made by weak or wicked men to prop up a favourite creed by the aid of human power? It is written in the page of impartial history in characters of indelible blackness. Spiritual tyranny has crammed the dungeons of the Inquisition, and fed the fires of Smithfield. It has robbed, it has plundered, it has pilloried, it has banished, it has sent forth as outcasts in the face of a bigotted and hardened world, some of the best and purest that ever bore the name of man. It has mutilated and it has murdered. It has occasioned wars, massacres, and tumults. It has raised the cry of widows and of orphans. It has reduced fair and fertile regions of God's earth to a savage wilderness; and when it made a desert, it has called it *peace*. But in proportion as freedom of religion has been allowed and exercised, in the same degree, have civil liberty, science, arts, and commerce flourished; and prosperity and happiness prevailed. Look to Spain, and look to England, and you will see the living result of the two opposite systems which have been followed in these different regions. The system of progress towards freedom, raises insignificant states to greatness; the system of repression sinks the nations, once most proud and lofty, into contempt and degradation.

4. But is this all the evil that the principle of interference with the rights of conscience has produced? Alas, there remains another and a greater yet to be adverted to. There is ground to fear — nay, there is absolute certainty, that in many cases, persecution, or the fear of it, has induced men to conceal their real sentiments, and to profess and maintain opinions from which their reason recoiled. It has been ascertained, that many have, under the influence of slavish terror, or the desire of worldly advancement, joined in hunting down with clamour and invective, and sometimes even in persecuting to the death, persons who were only guilty of professing what they themselves secretly believed, but lacked the manliness to avow. There are individuals living, and into whose hands this essay will probably fall, whose recollections will suggest to them painful instances of such tergiversation. Such then are the effects of spiritual tyranny. It may lead to fraud, falsehood, hypocrisy. It may lead to constrained acts of pretended worship, which, however pardonable in those who believe the system of doctrine on which they are founded, are, to those who believe it not, nothing short of idolatry and blasphemous mockery. It may induce men to disguise their real opinions; to assume the appearance of a conviction which their hearts abhor; and to commit crimes of the deepest dye against God, their fellow-creatures, and their own consciences: but it never can produce that real, thorough, heart-pervading devotion to the truth and to the will of God, which is alone deserving of the name of religion.

5. On this point it deserves to be remarked, that, if we once admit the principle of interference with conscience, there is no limit to the extent to which it must be carried. We must go on to the total extermination of those whom we pronounce heretics. If we have a right to revile and rail against them, and visit them with social persecution, we have the same right, — and if we have, then it is also our duty, — to cast them out from church-fellowship; to exclude them from civil privileges; to suppress by force the expression of their opinions; and, if they are found obstinate, to extirpate them from the community which their presence pollutes. Unless we are prepared to go this length, we must rigorously abstain from all appearance and reality of violating the religious liberty of any of our fellow-creatures.

If legislative bodies especially are to determine what is truth and what is error;—if they are, in their public capacity, as the depositories of the power of the state, to take cognizance of the truth and falsehood of particular systems or doctrines;—and if they are to be guided in their official acts, by the judgment which they form on the correctness or incorrectness of any set of religious opinions,—then it is most unquestionably their duty to direct the whole exercise of their power, and the whole course of their legislation, so that it may bear down, repress, and punish error, and so that it may promote, encourage, and reward the profession of the truth. Religious Dissent must necessarily on this supposition be treated as a crime: and, like all other crimes, the measure of its punishment must be fixed precisely at that limit where the punishment is adequate to prevent the commission of the offence. Now here we have the testimony of experience to guide us. Inferior punishments have been tried, and found insufficient to suppress heresy: but a system of extirpation by the axe or the sword, has also been, on various occasions, tried; and, when perseveringly, unrelentingly, and unmercifully followed up, as of old in France, Italy, and Spain, it has been found effectual. Legislators, therefore, if they undertake at all to regulate religious opinion, are bound to exterminate, root and branch, all whom they judge to be heretics. So strongly did this self-evident conclusion force itself on the mind of one of the most acute and able disputants * who ever drew his pen in defence of civil establishments for the support of religion, that he was obliged to fly to the opposite extreme: and lay it down as a principle, that, while it is the duty of the supreme authority to maintain a religious establishment,—it is yet the bounden duty of the legislators to have no regard at all to what they may themselves believe to be the truth: but solely to consider what is the creed of the majority of the subjects of the realm: and that creed the ruling powers are to support, cherish, and endow, although they may dissent from every article which it contains, and may believe it to be, from beginning to end, erroneous, impious, and heretical. Thus it would be the solemn duty of an Episcopalian Sovereign and Parliament, to

* Archdeacon Paley.

maintain a Roman Catholic establishment in Ireland, a Presbyterian one in Scotland, and a Polytheistic one in India! It is believed that few will agree with this ingenious writer, that it is a religious obligation upon legislators to have no conscience of their own. We are therefore thrown back upon the supposition from which his mind recoiled: and compelled to declare that legislative bodies must either use the powers of the state to exterminate heretics; or else refrain from all interference with the affairs of conscience and religion.

6. These considerations are applicable to all classes of men, whatever may be their religious creed: but to the followers of the Lord Jesus Christ, there are other arguments of great force, which may be urged with much propriety. Among these, the example of the Saviour and his inspired Apostles holds a prominent place. Was Jesus indifferent to the truth? No. "To this end he was born, and for this cause came he into the world, that he might bear witness unto the truth :*" and, we are well assured, that he faithfully and effectually executed the design of his advent. How then did he endeavour to propagate the truth, to which he came to bear witness? By calm, sober appeals to the argumentative powers of mankind. He never once employed force or ecclesiastical authority, or clamour, invective, and reproach, for the dissemination of his faith. He rebuked his disciples when they wished to make use of violence. If his followers had been content to employ those methods of persuasion only, which have received the sanction of their divine master's example, the world would never have heard of that intolerance and those outrages upon the freedom of conscience which have so often and in so many lands brought disgrace upon his sacred name.

7. The principles which the Lord Jesus and his apostles taught upon this subject, are agreeable to the lesson which he inculcated by his own conduct. Christianity, as it proceeded from the tongues and pens of its divinely authorized expounders, contains no maxims of intolerance; enjoins no anti-social interference with religious freedom. The Saviour declared that "his kingdom was not of this world;†" implying that neither the laws, nor the rewards,

* John xviii. 37. † John xviii. 36.

nor the punishments of his religion are of a temporal nature. All emanate from the Court of Heaven, and there is the only tribunal of judgment in religious concerns. "Who art thou that judgest another man's servant?"—we may with the Apostle inquire of every one who undertakes to intrude upon the precincts of religious liberty:—"To his own Master he standeth or falleth."—"Let every man be fully persuaded in his own mind*." Christians are commanded to assume no dominion over the faith of their brethren: nor to allow others to assume it over their own. "Be not ye called Rabbi: for one is your Master, even Christ: and ye are all brethren: and call no man your father upon the earth; for one is your Father who is in heaven: neither be ye called Masters, for one is your Master, even Christ†." Far from submitting our necks to the yoke of human authority, we are commanded to "prove all things and hold fast that which is good: ‡" we are reminded that we have been "called unto liberty:" and exhorted to "stand fast in the liberty wherewith Christ hath made us free§."

8. Christianity indeed could not sanction any interference with religious liberty, without directing a suicidal weapon against her own vitals: for when first she raised her head, she was opposed by all the influence and all the authority that then existed in the world; social, ecclesiastical, and political. Upon the principle of private judgment she took her stand: and with her foot planted upon that firm rock, she resisted, repelled, and laid prostrate before her, the thrones and dominions, principalities and powers of heathenism, and confounded at once the pride of an inflated philosophy and the impotent malice of a bigotted priesthood.—Let then no Christian presume to arm himself with the weapons of the vanquished enemies of his faith: nor, in his blind zeal, attempt to support the Ark of God with unhallowed hands. Such efforts are an insult and an outrage not only on the liberties of his fellow-creatures, but on that very religion which he vainly endeavours, by such atrocious means, to strengthen and recommend.

IV. The limits of such a paper as this render it necessary, omitting many other weighty arguments in support

* Romans xiv. 4. 5. † Matt. xxiii. 8. 9. 10. ‡ 1 Thess. v. 21.
§ Gal. v. 1. 13.

of religious liberty, to advert, in the last place, to the objections which have been urged in opposition to the principles above stated, and in support of the right of men in certain situations, to interfere authoritatively with the religious opinions of others.

1. It has been said, for instance, that the argument for complete religious liberty proves too much; because, if a man's conscience and private judgment are to be the only authority in religious concerns,—and if conscience and private judgment dictate to him that it is his duty to coerce the faith and opinions of his neighbour, he must be left at liberty to do so, else our reasoning falls to the ground. But if any man is at liberty to employ coercion, then religious liberty cannot exist: and in either case our argument fails. This sophism, for it deserves no better name, owes all its plausibility to a forgetfulness,—in some instances it is to be feared, a wilful forgetfulness, of the definition of religious liberty. If the reader will only look back to the commencement of these observations, he will find that religious liberty is explained as meaning the right of every man to form, hold, and profess his religious opinions, and to exercise the worship founded upon them, without interference or molestation: but not only is it not stated that such liberty involves the principle of following up our religious opinions by overt acts injuriously affecting the person, property or reputation of our neighbour, but that principle is expressly excluded. The objection therefore is absolutely without foundation. It is as frivolous as it is insidious.

2. A second objection to the principle of religious liberty, is, that it is not applicable to all. Persons of extensive learning and education may be allowed to think for themselves; but, it has been said, the multitude do not possess the requisites for judging correctly; nor indeed, for judging at all. They must, from the very nature of their circumstances, be guided by the opinion of those in superior station: and it is better for their superiors to take the affair at once into their own hands: promulgate a faith to be received by the common people upon authority: and thus save them the trouble of attempting to do what they never can satisfactorily perform.

It must be admitted that there are very few who have all the qualifications for arriving at a sound system of re-

ligious faith. Nay, if this term implies undeviating correctness of judgment, there is probably not a single individual who possesses these qualifications. This being the case, it must be arrogant in the extreme for any one to set up his own fallible judgment as a guide to that of his brethren. — It is notorious, that men of learning and talent and integrity are to be found on every side of every disputed question. Many of them therefore must be in error: and it is probable that no one among them has been at all times and on all points, perfectly successful in discovering the truth. Before the multitude can be called on to submit implicitly to the opinions of the learned, it is reasonable to expect that the learned should be agreed among themselves: but this is not likely to happen: and who is to decide when the teachers disagree? The diversities of opinion which have prevailed among the learned, should afford a strong motive to us to follow none of them implicitly, as infallible guides: but to read, think, and inquire for ourselves: using the understandings which God has given us for the discovery of truth: not disdaining to receive any aid which learned men may be able to afford us, in assisting us to make up our judgment; but refusing to bow with slavish acquiescence to their authority. Besides, if a man in humble station, or in any station, feels himself incompetent to the task of judging for himself in disputed doctrines, and willingly takes for his guide any person in whose learning, candour, and sincerity he has confidence, the principles of religious freedom prevent him from being molested for so doing. Such a man does exercise that *kind* of freedom which it is the object of this paper to recommend: although it is to be regretted that he does not exercise it in the full *extent* to which it is permitted by the laws of religion and of every well regulated civil society. If he feels himself competent to choose a human guide for himself, the same powers of discrimination, if applied directly to the subject of religion, would surely enable him to choose a religious faith for himself. On the whole: it is most arrogant in any one class to assume the province of deciding religious controversies, so as to bind the opinions of the rest: but if any man chooses of his own accord to submit with implicit faith to the *dicta* of any other man, or of any body of men, the principles of religious freedom leave him at full liberty so to do: but in no case is he to be compelled or required to yield such submission.

3. Again. It has been urged that the full recognition of religious freedom tends to the multiplication of sects and schisms: and this is held to be an evil, so great, that it outweighs all the advantages of the system. But it is by no means clear that the multiplication of sects in religion,—if all hold to the principles of religious liberty and mutual forbearance,—is a *very* great evil: or an evil at all. Certainly it is not an unmixed evil: for it has produced and is producing many effects most beneficial to religion. The fact assumed in the objection, therefore, might be conceded; and yet the inference drawn from it would not follow.

But it is not the fact that religious liberty tends to the multiplication of sects. It certainly tends to give free expression to individual opinion: and where men differ in minds and circumstances, the opinions thus expressed, must be expected to be various. But the expression of individual opinion does not constitute a sect: much less lead to a schism. It is when the principles of religious freedom are abandoned: when creeds, and articles, and tests, and subscriptions, are enjoined, that men become banded together in parties with their peculiar leaders and watch-words; separating from each other: excluding each other: may it not be added, too often *hating* each other, on the ground of their mutual differences: and, through their very hatred and exclusion, perpetuating those differences, which a more liberal and tolerant policy would perhaps have reconciled, in a generation after they had their birth. It is to this hateful system, and not to the exercise of religious freedom, that sectarian divisions are owing. In proof of this, appeal might be made, with confidence, to the history of every community which has practically recognized religious liberty as its basis. Many such societies are in existence: some of them have professed the same free policy for upwards of a century: and doubtless, there must have been many differences of opinion among individual members. But never once has such a society been torn by internal discord; never once has it been divided into conflicting sects; never once has been rent by schism. And if ever such a melancholy occurrence takes place, it will be owing to some attempt to introduce or enforce a creed: that is, not to adherence to the maxims of liberty, but to departure from them.

On the other hand, we might refer to Protestant Germany for an example of the evil effects of the contrary system. The traveller through that country will sometimes pass from the territories of one state into those of another, divided from it by an imaginary line. The people of the two states are of the same extraction, speak the same language, live under the same laws, observe the same manners, and enjoy the same social institutions. Yet all the theologians on the north side of this imaginary line, without a single exception, profess to believe in the doctrine of consubstantiation, or the real presence: and all on the south side of it, without a single exception, profess to disbelieve it! Amazing mixture of uniformity and variety. More amazing as the same diversity has been found to prevail, with unerring accuracy, within the same limits, and no farther, for three hundred years! To what is it owing that the theologians on one side of this line have never been enabled to bring a single individual of the neighbouring province over to their way of thinking? The reason is plain. The creed of Luther was adopted by the one state, and that of Calvin by the other, from the very age of the Reformation: and the existence and enforcement of the creeds has perpetuated a difference, which, if the theologians of both countries had been left free and uncontrolled, they would doubtless have long since arranged to their mutual satisfaction. The want of liberty has created two sects, and has perpetuated the schism between them.

4. The last objection of any moment, is that men, if left at full liberty, would cease to concern themselves at all about religion, and thus it would completely die away from off the earth. There never was a more groundless argument. Religious Liberty has always produced the most zealous and the most successful labourers in the vineyard of God. Let the advocates of establishments and compulsory enactments in support of religion, look to the efforts made by persons of every denomination in America to extend the influence of religion: and point if they can to the established or endowed church in Christendom, whose exertions are worthy of being named in comparison. And if much of the zeal of the new world is not according to knowledge, has not the established church of Scotland, yea, and has not that of England too, exhibited outbreaks

of fanaticism, which bear but too close a parallel to those which have occurred in America? And have not repeated attempts been made by endowed ministers, and the professed advocates of creeds, endowments, and establishments, to introduce the same deplorable system of enthusiastic fanaticism into Presbyterian Ulster?

On this point, reference has been frequently made to the disgusting excesses which disgraced the French Revolution, when all subjection to religious restraints was disavowed; when subjects the most sacred, were treated with the utmost contumely and contempt; when the infamous representative of the Goddess of Reason was paraded as an object of worship: and under her nominal sway, the very belief of a God and of a Providence was derided as superstition and priest-craft. It has been intimated, that these were the natural fruits of religious liberty. But those who thus argue forget that these excesses were committed by men who had been born and educated, and trained up from youth to manhood under the auspices of a wealthy and exclusive established church. That church had had, for upwards of a thousand years, the formation of the religious character of the French nation committed to her sole and exclusive care. How then did she execute her charge? Verily as soon as the pressure of brute force which kept down the expression of opinion, was removed, almost the whole population of France, including a number the clergy themselves, were found to be mockers at all religion: and not a few, professed *Atheists*! A stronger instance could scarcely be produced of the inefficiency of an established church and an exclusive policy in forming the religious character of a nation.

Since the first revolution in France until the present day, a far more liberal system has been followed: and what has been the result? If reliance is to be placed on the truth of testimony, the state of France in its moral and religious relations has undergone a decided and marked improvement: and promises at no distant day to produce an ample return for the care, and pains, and culture which have been applied under the fostering superintendence of religious liberty, almost complete. The objection therefore is disproved by the very facts which have been most confidently relied on in its support.

We have thus noticed the main topics connected with

this important subject. The limits of an essay designed for a periodical work, do not permit any farther prosecution of the point. Enough has been advanced to show the reasonableness and the beneficial tendency of religious liberty: and to prove that the principal objections which have been urged against it, are built on mistaken facts; or do not follow from the premises advanced.

Let then all who have weight and influence in society,—and every man has more or less,—unite their efforts to forward this great and glorious cause. Let no difficulties discourage, let no local or temporary interests deter them from engaging, each according to his ability, and all according to their opportunities, in removing the civil, ecclesiastical, and social obstacles, which still impede the march of religious freedom. In this grand enterprise, let those who have long since taken their stand upon the principles of religious freedom, and have ably and eloquently pleaded for the rights of conscience, assume a station, worthy of themselves, “in the fore front of the hottest battle where valiant men are:” and head the legions in the charge of liberty. This, their brethren, their country, their opponents themselves, expect: this their own consistency and honour demand.

“The weapons of this warfare are not carnal: but mighty, through God, to the pulling down of strong-holds.”
2 Cor. x. 4.

PHILELEUTHERUS.

WARBURTON ON NATURAL AND REVEALED RELIGION.

To the Editor of the Bible Christian.

SIR,—I have transcribed from Bishop Warburton's *Divine Legation of Moses* the following passage, containing, as I conceive, a perspicuous and correct view of the different provinces of Natural and Revealed Religion. It is a statement that is valuable on its own account, but more particularly so at present; because it indirectly condemns the extravagance of modern writers belonging to his own church, and to others that claim the exclusive possession of Orthodoxy; and proves that the same views which have obtained for Unitarians the abusive epithets of Deists, Infidels, and so forth, have recommended themselves to the

strongest understandings when placed beyond this vortex of enthusiasm and fanaticism, which, like one of Col. Reid's hurricanes, carries all before it in a certain path, and like the same, will, I hope, in a destined period, subside into the calmer influence of sound reason and true religion.

V. D. M.

"The Gospel (says Dr. Warburton) is a very different thing from what bigots and fanatics are wont to represent it. It enjoins and forbids nothing in moral practice, but what natural religion had before enjoined and forbid. Neither indeed could it, because one of God's revelations, whether ordinary or extraordinary, can not contradict another; and because God gave us the first to judge of others by it. Accordingly we find, that though it be indeed one of the great ends of Christianity (but not the main and peculiar end), to advance the practice of moral virtue amongst men, yet the New Testament doth not contain any regular or complete system, or digest of moral laws: the detached precepts enforced by our divine master, how excellent and perfect soever, arising only from the occasions and circumstances which gave birth to those discourses or writings, in which such precepts are delivered. For the rest, for a general knowledge of the system of moral duty, the founders of our religion hold open to us the great pandect of the law of nature and bid us search and study that. 'Finally (says the Apostle Paul,) whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are lovely, whatsoever things are of good report: think on these things.' But where vicious custom, or perverse interpreters had depraved the religion of nature, their particular care was taken to remove the rubbish of time and malice, and to reinstate the injured moralities in their primitive dignity and splendour." D. L. i. §6. iii.

CONCESSIONS OF TRINITARIANS.

THE friends of Christian Unitarianism will rejoice to learn from the following letter, which we reprint from the *Christian Reformer*, that Mr. JOHN WILSON, formerly of Belfast, and well known as the author of "*Scriptural Illustrations of Unitarianism*," has in hand a new work, intended to exhibit, in one collected view, the concessions made by Trinitarian writers, either in the controversy with Unitarians, or in works bearing upon that controversy. The subject is of the utmost importance. Unitarians are often loaded with foul abuse, and condemned as obstinate despisers of the authority of Scripture, because they will not yield assent to the tritheistic doctrine, on the ground of certain arguments founded upon particular texts of

scripture. There is good reason to believe that many of their opponents really think that the Unitarians, in refusing assent to these arguments, do, both virtually and in fact, cast off the yoke of subjection to Scripture, and renounce it as a rule of faith. But, fortunately for the truth, it can be shown by good and valid evidence, that in no one of these supposed instances of rejection do the Unitarians stand alone. There is not one of the arguments, now urged against the doctrine of the divine Unity as held by the Unitarians, which has not been expressly rejected, condemned, and renounced as inconclusive, by some one or other of the most determined advocates of Trinitarianism; while, in most instances, *several* impartial witnesses can be summoned from among the ranks of the orthodox, to convict it as insufficient and futile. The performance of the task undertaken by Mr. WILSON will confer a lasting benefit on the cause of truth; and we feel convinced that the execution of it could not be intrusted to better hands. We perfectly concur with him in thinking, that a pamphlet could not do any thing like justice to this important argument. To be of use, the work ought to be as nearly complete as possible: and we should vastly prefer seeing the result of his labours in a large octavo volume, or two, if required,—to finding an imperfect outline of the argument compressed into an ephemeral brochure, which we fear would prove equally unsatisfactory to the student of theology and to the author himself. The Editor of the *Bible Christian* will be happy to take charge of any communications with which he may be favoured, for the use of Mr. WILSON, and which may be too bulky to be transmitted to him directly by post.

SIR,—Having observed in a review of the Rev. E. Whitfield's Lectures, inserted in the last number of the *Christian Reformer*, (p.674,) a suggestion thrown out that some of "our divines who have leisure and access to books" should publish a tract containing the concessions of Trinitarians to the truth of Unitarianism,—I respectfully request a small space in your journal to inform your readers that I have been engaged in a work of this nature, at my leisure hours, for upwards of two years; and that I should most gratefully receive any hints from you or them as to the sources where admissions may be had in favour of the Divine Unity, the impersonality of the Holy Spirit, and Christ's unqualified subordination to the Father. My reading on this subject has been somewhat ample, consisting of a perusal or an inspection of some of the most eminent commentaries and lexicons that have been

written since the commencement of the sixteenth century till the present time; but I am fully sensible that, unless some favourable hand direct my attention to other books than those which I have consulted, many very excellent criticisms and remarks will in all probability be left altogether unnoticed.

The task of getting up such a work I should have most gladly left to some individual possessing more leisure and greater learning, but was induced to take it in hand almost solely from the consideration, that, though a *desideratum* in theological literature, there was but a faint hope that any one should undertake a work requiring so much drudgery, and so little original talent.

You suggest that a mere "tract" should be published; but, from the *immense mass* of matter that can be collected, my decided conviction is, that no pamphlet could do any thing like justice to the subject; and under this impression, my design was to fill an octavo volume with the concessions and my own remarks; both, however, being condensed within the utmost possible limits. I mention this, because I am desirous, before issuing proposals for subscription (which will be ready probably in a twelvemonth hence), to ascertain whether the Unitarian public would be likely to patronize a work of such extent; or whether my friends conceive that an eighteen-penny, a half-crown, or a five-shilling book would be sufficient, instead of a ten or twelve shilling one. I have no doubt that ultimately the more extensive work would be found to be by far the more useful in supporting that great cause which Unitarians, as such, must highly prize; but I feel it necessary to be guided on this point by the suggestion of my friends, as the publication at my own risk would, from my circumstances in life, be entirely out of the question.

THE AUTHOR OF "SCRIPTURAL ILLUSTRATIONS
OF UNITARIANISM."

REVIEW,

Death and Immortality: a Sermon preached on Sunday, December 15, 1839, on occasion of the sudden Death of the Rev. James Armstrong, D.D. with a Brief Memoir of his Life and Character. By his Friend and Colleague, the Rev. WILLIAM HAMILTON DRUMMOND, D.D. Published at the request of the Congregation. Dublin, Hodges and Smith. Belfast, J. Gowdy, Rosemary Street. 12mo, pp. 35.

DR. Drummond's discourse on the death of his friend and colleague Dr. Armstrong, is worthy of the writer and of the occasion. The subject of the sermon, as the author remarks, is among the most trite that could have been selected: but the sermon itself, is one of the most strikingly original and beautiful compositions that we have ever perused. The Memoir of Dr. Armstrong's life and cha-

racter which is appended, gives a full and faithful view of the excellent individual who is now gone to his rest: and for whom, the tears of regret are yet fresh in many eyes. We refrain from extract, as we have reason to suppose, that the Discourse on which we make these passing remarks, will soon be in the hands of many of our readers. We shall, however, take the liberty of transferring into our pages, the short, but most affecting, because just, eulogium pronounced by Dr. Drummond, at the interment of our lamented friend's remains in the Cemetery, at Mount Jerome, Harold's Cross: and this liberty we now take the more readily, as we had intended to lay this address before our readers, along with the Obituary Notice, which appeared in the last Volume of the *Bible Christian*, but were prevented from doing so, by want of space.

“MY CHRISTIAN BRETHREN—The present is neither a fitting time nor place to expatiate on the character of our deceased friend. We come now only to perform our last said duty to his remains. At another time, and in another place, it may be my humble endeavour to show how well-merited is the high estimation in which his character is held—how just is that universal sympathy which his sudden decease has excited. Suffice it now merely to state, that our dear friend and brother was a Christian in the most exalted, most extensive sense of the term; a Christian gentleman, bland and courteous, the rich man's companion, and the poor man's friend—a Christian scholar, profoundly skilled in the Greek and Roman classics, and in the original languages of Holy Writ—a Christian pastor and teacher, who had deeply imbibed the pious philanthropic spirit of the gospel—who cherished the earnest wish, and made it his constant endeavour to promote ‘glory to God in the highest, on earth peace and good will to men.’ In all the several relations of life, as a husband, a father, a brother, a friend, he was an example worthy of imitation—kind, tender, affectionate, and confidential. Steady in support of his own religious principles, he was charitable and indulgent to those from whom he differed; condemned none for the creed which they had conscientiously adopted, however erroneous he might deem it—but leaving judgment to the Omniscient, who alone has a right to judge, and hoping and praying that all may come to a knowledge of the truth and be saved. In God he contemplated the parent, friend, benefactor of all the children of men. Christ he regarded as the Saviour of the world, ‘the author and finisher’ of that faith which bringeth salvation. He ‘honoured the Son even as he honoured the Father who sent him,’ and received his precepts and doctrines as dictated by the inspiration of the Most High. He delighted to dwell on the moral beauties and perfections of our Lord's character, to recommend every Christian virtue by

his word and example, and to demonstrate that he is the only unerring guide to happiness and immortality. He practised as he taught; and though he was taken hence by a most sudden and unexpected call—'in a moment, in the twinkling of an eye'—he was not unprepared. Death was a subject familiar to his thoughts, and he who so long had taught others how to live and how to die, was not to be surprised and taken unawares, even in the hours of unreflecting festivity.

"May each of us, my friends, be like him, ready to obey the final call,—ready with our 'loins girded and our lamps burning,' and ourselves like unto men that wait for their Lord when he will return from the wedding, that when he cometh and knocketh they may open to him immediately. Blessed are those servants whom the Lord, when he cometh, shall find watching; and if he shall come in the second watch, or come in the third watch, and find them so, blessed are those servants."

We take this opportunity of correcting a trifling mistake, into which, we perceive we have fallen in the obituary notice above referred to. We stated, that Dr. Armstrong received his diploma as Doctor of Divinity from the University of Geneva, *after* his visit to that city in 1835: but we find from Dr. Drummond's Memoir, that this honour had been conferred upon him previously.

INTELLIGENCE.

CASE OF PROFESSOR BLACKIE.

Mr. Blackie, advocate, was recently appointed by the Crown, Professor of Humanity in the Marischal College, Aberdeen. Professors-elect, must, previously to their being invested with the rights and appurtenances belonging to their office, sign the Confession of Faith and the formulæ belonging to the Established Church. Mr. Blackie, according to this exclusive principle, had to appear before the Presbytery of Aberdeen, and give in his adhesion to the Church. He did so, but at the same time very honestly said, that, though he appended his name to the Confession of Faith, he did not profess to be a scientific theologian; he could not presume to believe that he had mastered all the propositions which that Confession contained; and he held that he sufficiently complied with the requisition of the law, when he gave a guarantee that he would teach nothing contrary to that Confession. This candid and honourable avowal startled the Presbytery exceedingly; but the Court granted him an extract, to the effect that he had signed the Confession, and thus had complied with the terms of the law. Some of the members of the Presbytery soon began to discover their error, and wished to retrace their steps, and withdraw the certificate which they had unwittingly given, or revoke

the modified conditions on which he had obtained it. Accordingly, a *pro re nata* meeting of the Presbytery was held, and Mr. Blackie was summoned to appear before them. The learned gentleman did not think it his duty to obey the citation, but forwarded a letter from Edinburgh, where he is residing, to the Court, reiterating his former declaration, and denying the powers of the Presbytery to recall the certificate which they had formally granted. A long rambling discussion took place on the subject. Ultimately, the following motion was carried; namely, "That a letter from Mr. Blackie having been read, the Presbytery find that he does not consider that he has signed the Confession of Faith as the confession of his faith, and in conformity with the terms of the Act of Parliament; and that he does not conceive himself bound by the terms of the formulæ; and the Presbytery order this finding to be intimated to the senatus of Marischal College, and the other parties concerned." Thus the matter stands. We see at once what will be the result. The Presbytery will come off second-best, inasmuch as it will not be competent for it to withdraw the formal certificate which it has granted. But before they yield, they will, we doubt not, show their usual bigotry and violence. We hope that this exclusive attempt on the part of the Presbytery of Aberdeen, to enforce "the Church's control over the Universities," will have the effect of drawing public attention to the subject, and of getting all religious tests, on the part of Professors-elect, done away with. — *Edinburgh Chronicle*.

[We take the foregoing article as it is published by the respectable newspaper in which it first appeared: nevertheless we cannot refrain from adding a few words of comment: inasmuch as our view of the subject differs in some degree from that apparently taken by the Scottish Editor. It appears that Professor Blackie wrote his name to a formula, expressing his belief in the Doctrines of the Westminster Confession of Faith, which he was required to do, as a qualification for holding his chair; but that, at the same time, he made a verbal protestation to the effect that he did not understand theology: that he did not understand, and perhaps had never read the Confession itself: and that he did not wish to be understood as declaring that he agreed with all the statements in that book, but only as promising that he would teach nothing contrary to them. This we think is the substance of his plea. It is strange that it did not occur to the Presbytery nor to the Professor that the two parts of his protestation are inconsistent with, if not contradictory to, each other: for if he does not understand what the Confession contains, how can he be sure that he will teach nothing contrary to its contents, or how can he give such an assurance to others? Moreover, if by "not having mastered all the propositions in the Confession," he meant that he was unable to comprehend them, the answer of the Presbytery should have been that it was his duty to master them before coming forward to subscribe them. He knew that this was one of the conditions of his holding a Pro-

fessorship in a Scottish University, and if he sought for such an office, he should have put himself in a situation to know whether he could yield or must refuse compliance with the terms. In such circumstances to *subscribe* the Creed is an act of rashness, presumption, and impiety: for it implies that the subscriber declares his assent to principles as divine truths, and the statement of his faith, which he no more comprehends than if they were expressed to him in a language with which he is not acquainted. But if by "not having *mastered* the propositions," he meant that he understood but *did not believe them*, which seems to have been the real fact, then his conduct is still more liable to censure, for, however countenanced by the examples of many others under similar circumstances, it was an act of downright falsehood and hypocrisy, performed with a view to worldly interest or convenience. In either case, his protestation was nothing more than a silly attempt to trifle with the College, the Presbytery, the world, his own conscience, and the God of truth. How much more dignified would his behaviour have been, had he, when called before the Presbytery, manfully addressed them in such terms as these, "GENTLEMEN—I am summoned here to subscribe the Book called the Westminster Confession, as a qualification for holding the office of Professor of the Latin language in Marischal College. I have read this book; I have endeavoured to ascertain what are the doctrines which it contains; and I have examined the foundation on which they rest. I find that I do not believe them; and therefore I dare not subscribe them. If after this candid avowal, I am indulged in holding my Professorship, I shall ever gratefully acknowledge your consideration; and promise to requite your forbearance, by religiously abstaining from any attempt to propagate my peculiar theological opinions among the students who may be in attendance on my class: but if I am, on this account, to be impeded in the exercise of the functions to which I have been appointed by the Crown, I shall appeal to the Sovereign and the Legislature of my country for redress: and trust that in the present days of enlightened policy and religious liberty, such redress will not long be withheld. At all events, I cannot subscribe this Book."

We are sorry to be obliged to make these remarks: but, in earnest truth, we know that the unscrupulous conduct of many Professors and others, in thus subscribing what they do not believe, has done much harm to Christian truth and to Christianity itself. When the shrewd but unlearned artisans and mechanics of Scotland find erudite and cultivated men, of the first rank and consideration, putting their names to statements which they hardly affect to believe, and which they sometimes openly profess to disbelieve,—what can they think but that religion, and morality, and truth, and all their sanctions, are only a system of imposition, invented by the upper classes to keep the lower in subjection: but never designed to place any restraint on their own interests or inclinations! If the scores of learned men who have condescended to

these scandalous equivocations and subterfuges had been true to their own consciences and to the cause of truth, the grievances under which they have groaned, would have long since been removed by the legislature: for in many instances their services could not have been dispensed with: but their own slavish acquiescence has rivetted their bonds.]

TESTIMONIAL TO THE REV. H. H. PIPER.

The Rev. H. H. PIPER, the Unitarian Minister at Norton near Sheffield, has lately been engaged in a controversy with the Rev. THOMAS BEST, a clergyman of the Established Church, who had made a series of violent attacks upon Unitarianism and its adherents in the columns of a newspaper. To his weekly diatribes, Mr. Piper published a series of weekly replies: in which he is acknowledged on all hands, to have managed the defence of his principles with great energy, ability, scholarship, courtesy, and candour. Under these circumstances, several of the leading Unitarians resident in that neighbourhood felt themselves called on to present Mr. Piper with some token of their respect and approbation: and have accordingly presented him with a magnificent silver inkstand together with a purse of one hundred sovereigns. The inkstand is thus inscribed:

“Presented to the Rev. H. H. Piper with a purse of 100 sovereigns, by his Unitarian friends in Sheffield and its neighbourhood for his talented defence and advocacy of the principles of Unitarianism, against the attacks of the Rev. Thomas Best: and as a mark of their high esteem for his character as a Christian Minister.”

ST. MARK'S CHAPEL, EDINBURGH.

The erection of this chapel cost above £2300, for some hundred pounds of which the members are still liable; and it is generally felt that the payment of the interest of this sum, though not very grievous in seasons of prosperity, might occasion serious inconvenience in a period of difficulty, arising from the want of a minister, a necessity for extensive repairs, or any other cause now unforeseen. It was consequently resolved some time ago to have annual sermons for the liquidation of this debt; and the Rev. George Harris, of Glasgow officiated for that purpose in the forenoon and afternoon of Sunday, November 24, before a deeply attentive and highly respectable auditory. Both that gentleman's discourses were distinguished by a judicious selection of topics and a beautiful style of composition, and were delivered in his usual earnest and impressive manner. The collection (including £3 from a lady who could not personally attend) amounted to £36, 3s. 3d. by far the largest sum ever raised in this manner, on one occasion, in the metropolis of Scotland, for Christian Unitarian purposes. When we reflect that the present collection is nearly double the last made in Edinburgh for the like object, we cannot but regard it as affording ample evidence of an increase in numbers, respectability, liberality, and Christian zeal, and as auguring well for the future steady pro-

gress of the congregation. Never, indeed, has this worshipping society been in such a condition of heartiness and prosperity as it is now.

On the evening of Monday, November 25, forty gentlemen connected with St. Mark's Chapel sat down to supper in the Regent Hotel, Waterloo Place. The chair was filled by Mr. William Philip, with his usual tact and good humour; Mr. John Green and Mr. James M'Donald kindly acting as croupiers. After the usual tribute of loyal attachment to our youthful and liberal-minded Sovereign, the Chairman proposed the health of the Rev. Robert E. B. Maclellan, minister of the congregation, passing an honest and hearty eulogium on the superior and intensely Christian character of his pulpit services, his demeanour as a member of society, the terms on which he mingled with his flock, and especially on his attentions to the sick and the sorrowing. — Mr. Maclellan, in feeling terms, acknowledged the compliment; expressed his joy in possessing the highest reward a minister can attain, the consciousness of having earned the esteem and attachment of his flock; declared that the year of his connexion with St. Mark's had been one of great and unmingled pleasure; congratulated his friends on the number and character of their late accessions; and drew good hopes for a future and more rapid prosperity from the disaffection, bigotry, and fanaticism which prevailed in many parts of North Britain, whose result must be, the forcing good men to take refuge in that system of Christianity which is always calm, always liberal, and always rational. — Other sentiments proposed during the evening were, "Civil and Religious Liberty all over the World;" "National Education;" the "British and Foreign Unitarian Association;" the "Remonstrant Synod of Ulster;" the "Rev. George Harris," &c. &c. — Many eloquent addresses were delivered, advocating the emancipation of the churches alike from political and theological fetters, the diffusion of useful knowledge unmingled with sectarianism, the extension of rational Christianity, and the entertainment of a spirit of universal good-will and philanthropy. In referring to the British and Foreign Unitarian Association, it was gratefully acknowledged that the present advanced state of the congregation of St. Mark's is, in a great degree, owing to the steady aid of that body in former years: and it was conjectured that it must be agreeable to the members of that institution to know that their generous expenditure had not been made in vain. — The entertainments of the evening were enlivened by some excellent pieces of vocal music bearing reference to the sentiments expressed; and at a late hour the company separated, increased in affection to their pastor, to one another, and to all mankind. J. D.

MANCHESTER COLLEGE, YORK.

The affairs of this Institution have lately engrossed much of the attention of the Unitarian public in England. As the removal of the Institution from York, its present site, seems to have been generally considered as expedient, it became necessary to fix upon

a new locality: and two courses seemed to be open to its Governors: either, *first*, to found an Institution in the town of Manchester for general as well as theological education: or *secondly*, to erect a theological seminary in London, in the neighbourhood of the University College, to which Divinity students might resort for the usual branches of secular instruction; while still receiving lectures on professional subjects from the tutors of the theological seminary. The reasons in favour of both these measures were very fairly stated in a circular letter which was transmitted to the whole body of trustees: and at a Special General Meeting, held on Friday, Dec. 20, 1839, after full discussion, a majority decided in favour of Manchester as the future site of that Institution. We trust that such arrangements will be made as will secure the confidence of the Unitarian body: and the continued usefulness of this time-honoured seminary.

NEW UNITARIAN CHAPEL IN BELFAST.

The want of a third place of worship in Belfast, designed for the use of those Unitarian Christians who are not possessed of regular accommodation in either the First or Second Congregation, having been for some time felt and complained of,—a few public spirited gentlemen of the Unitarian body, resident in the town and neighbourhood of Belfast, entered into a subscription in order to build or procure a Meeting-house for that purpose: and having concluded an agreement for the purchase of a Meeting-house in York Street, lately occupied by a congregation of Methodists, it was opened for the public worship of God upon the principles of Christian Unitarianism, on SUNDAY, the 5th of JANUARY, 1840. On this deeply interesting occasion, the Rev. Dr. Montgomery preached to a highly respectable auditory, whom his persuasive eloquence kept entranced in fixed attention for nearly two hours, one of the most able and argumentative discourses ever delivered in Belfast, in explanation and defence of the principles of religious liberty and of christian doctrine, professed by the Unitarian body. A very general desire has been expressed for the publication of this masterly sermon: and we trust Dr. Montgomery will be prevailed on to gratify the public wish in this particular. In the evening of the same day, Dr. Montgomery preached in the Meeting-house of the Second Presbyterian Congregation. At both services, collections were made for the liquidation of some incidental expenses. The collections on these occasions, together with some donations from friends to the cause, who were prevented from attending, amounted to £63. On the Sunday following, (January 12,) the Rev. James Carley officiated to a congregation nearly as numerous as had attended at the opening of the Chapel: and the services have since been carried on with every prospect of usefulness and success. It is hoped that, until the services of a stated Minister can be secured, the pulpit will be supplied by the Reverend Members of the Antrim Presbytery and Remonstrant Synod.

The Meeting-house has no pretensions to architectural embel-

lishment: but is substantial, neat, and comfortable. The house and premises have been put into a state of thorough repair: and the pews, &c. neatly painted in imitation of oak. On the whole, the house has a very respectable appearance: and we trust soon to see it filled with regular worshippers. May the blessing of God accompany every effort to disseminate his truth!

ORDINATION OF THE REV. ROBERT HALL IN CAIRNCASTLE.

On *Tuesday*, the 17th of December, 1839, the Rev. ROBERT HALL, son of the Rev. JOHN HALL, Minister of the Congregation of Clough, in the County of Antrim, was ordained by the Remonstrant Presbytery of Templepatrick, as Assistant and Successor to the Rev. THOMAS ALEXANDER in the pastorate of the Old Congregation of Cairncastle.

In the evening, the members of the Congregation entertained their newly appointed minister, the members of the Presbytery, and several neighbouring ministers, at a tea-party: which was preferred to the usual ordination dinner, as allowing the presence of the ladies. After tea, the Rev. J. NIXON PORTER of Carrickfergus was called to the chair: and several interesting speeches were delivered. Of these our limits only enable us to insert a report of that delivered by the Rev. ROBERT HALL, in reply to a sentiment given from the chair, expressing the best wishes of the meeting for his happiness, prosperity, and usefulness in the Congregation of Cairncastle.

After some introductory observations, Mr. HALL continued — “At the time when the Remonstrants were compelled to retire from the Synod of Ulster, I sympathized with the weaker and the oppressed party; and my interest in their struggles, led me to inquire whether they were right or wrong in the course which they had taken. I found on consideration, that all Protestant churches theoretically acknowledge the right of private judgment, but that many practically deny it. They denounce the Roman Catholic church because she entertains too great a reverence for creeds and confessions, and compels the people to put implicit confidence in the doctrines contained therein, whilst they themselves are guilty of the same offence. Roman Catholics think the peculiar form of belief which they profess necessary to salvation, and Protestant churches generally fall into the same error. Then they naturally enough say to themselves, “would it not be well to *make* our neighbours think correctly, lest they be condemned at the day of judgment?” This mistaken zeal has been in times past and will be, no doubt, in the time that is to come, the cause of suppressing civil and religious liberty. — It was, I think, very natural for me to ask myself, “Is there no sect of Christians that encourages freedom of inquiry and acknowledges the right of private judgment?” This I did, and concluded that this Synod and other Nonsubscribing bodies are the only ones in this country that hold the views which were acted upon by the early Reformers with re-

gard to liberty of conscience. Whilst they are as manly, and bold in defence of their opinions as any other body of professing Christians, they acknowledge that they are fallible. This causes them to look with an eye of charity on those who differ from them in opinion, and to extend the right hand of fellowship to all who are willing to overlook difference of belief, and engage with them in labours of love, for the purpose of bettering the temporal and spiritual concerns of their fellow men. Taking this view of the subject, I found that I could not consistently remain with the Synod of Ulster. I accordingly left them and joined the Remonstrants. Every day's experience tends to convince me that I was right in the course which I have pursued.—If we look to the divisions which took place not long since in the body to which I belonged, with regard to whether or not unqualified subscription should be demanded of those who are candidates for the ministry, it will be found that the uniformity of opinion of which they boast is a mere delusion. When the merits of the Westminster Confession, as a standard of faith and practice, came to be discussed, one minister objected to one part, and another to another, until they had found fault with a great number of the doctrines therein contained. Some of the members seeing that if these courses were any longer pursued, they would injure themselves in the eyes of the public, proposed that all open discussion should be dropped, and that a private conference should be held for the purpose of mutual explanation. This expedient was resorted to, and those who met, holding different views upon a great many doctrines, came out perfectly agreed, and determined in future to demand unqualified subscription from every candidate for the ministry! With respect to the clergymen and laity belonging to the Synod of Ulster, I must say, that, although there are some of them who neither speak nor act with that courtesy which might be expected from men professing to be Protestant Christians, yet there are many who act towards me with their former kindness, and from a few I have received marks of friendship which will not easily be forgotten. This state of things is, upon the whole, cheering to me, and omens well for the advancement of those liberal principles which teach us not to despise those who have formed opinions different from our own, but to look upon all mankind as our brethren. In relation to the connexion which has been this day formed between me and the people of Cairncastle, it is my earnest desire, that my public ministrations, my walk, and conversation, may be edifying to those, amongst whom, in the providence of God, I have been placed. If it should be found, that I have been instrumental in diffusing feelings of charity and good will amongst the people of this neighbourhood, and above all, if it should be found that I have been successful in leading them to reverence their Creator, then will I have reason to rejoice that I have not lived in vain, and to bless God, that he has enabled me to be useful in my day and generation."

SUMMARY OF PUBLIC OCCURRENCES.

In England, the High Church agitation against the Plan of National Education adopted by Government, and sanctioned by Parliament, for the youth of Great Britain, and in favour of a system which would vest the entire control and management of Public Instruction in the clergy of the Established Church, has been going on with unabated violence ever since the prorogation of Parliament. In Scotland, the same topic has been taken up by the Commission of the General Assembly: and doubtless will cause a great deal of ferment and disturbance. A meeting has been held in Greenock to petition Parliament to release the Synods and Presbyteries of the National Church from the jurisdiction of the Courts of Law: it is expected that other places will imitate this example. In Ireland, the Conservative party and the Liberals have been carrying on a system of counter-agitation, in which the latter have been by far the more active. A new Registry Association has been formed in Dublin, to which a great number of gentlemen have become subscribers. The Synod of Ulster, headed by the Rev. Dr. Cooke, has at length repented of the error of its ways in opposing the National System of Education in Ireland; and has made its peace with the Board and with the Government, at the eleventh hour! *The Angelic Doctor has dined with the Lord Lieutenant!!!*

The new system of Penny Postage came into operation on January 10. It will perhaps, at least for a time, be attended with a decrease of the revenue derived from the Post Office; but there can be no doubt that it will greatly facilitate commercial transactions: and that it will prove a comfort and blessing to many families whose members are scattered far and wide, in the pursuits of business or advantage. Parliament was opened on Thursday the 16th of January, by a speech from the Throne, announcing her Majesty's intended marriage with Prince Albert of Saxe Coburg and Gotha. The Address in reply was agreed to unanimously by the House of Commons: the Lords inserted the word "*Protestant*" before the name of Prince Albert. The Government have proposed to vote to His Highness an establishment of £50,000 *per ann.* for life. The House of Commons has been chiefly occupied in asserting its privilege of free publication of papers and documents, in opposition to the English Court of Queen's Bench.

OBITUARY.

DIED, on the evening of Wednesday the 27th of November, 1839, at the age of 37 years, BETSEY, wife of THOMAS M'CAMMON, Esq. King Street, Belfast. Her kindness of spirit and unaffected warmth of heart, had endeared her to her family and to a numerous circle of friends. On the morning of her death, this much beloved lady was engaged in her ordinary domestic occupations, in the possession of her usual health and spirits: and with a constitution which, though somewhat weakened by an illness from which she had a short time previously recovered, yet promised to every observer's

eye — and there were eyes of no common penetration turned upon her, with all the earnestness of deep affection, — the enjoyment and usefulness of many coming years. — At noon, she was smitten down by disease, and at night-fall she lay a corpse; leaving her parent childless, her husband widowed, and her children motherless: and giving to thoughtless mortals one sad warning more, — to prevail upon them, — to be ready to meet their God.

Died, on Saturday the 28th of December, 1839, aged 18 years, Mr. GEORGE MAGNUS MUNSTER, eldest son of P. L. Munster, Esq. Consul to His Danish Majesty at Belfast. This amiable young gentleman, whose opening talents and pleasing dispositions held forth the promise of great respectability and usefulness, was carried off, after a short illness, by a malignant fever: caught, as is supposed, in his visits to the Belfast Fever Hospital: which he attended assiduously, as a Student for the Medical Profession.

Died, on the 18th January, 1840, at Moss-brook, Moneyrea, in the 57th year of his age, HUGH STEWART, Esq. Surgeon, R.N. Having received a liberal education at the Belfast Academy and Glasgow University, he entered the Navy when very young, and was soon after appointed Surgeon. During his residence for several years past in his native neighbourhood, he distinguished himself by his successful treatment of various cases of Dropsy and Cancer. As a general practitioner, he was deliberate, clear-minded, and eminently successful. In his dispositions he was truly benevolent and amiable. A Unitarian from settled conviction, he gave his countenance and support on all occasions to what he believed to be the truth of God. His death is not only an irrecoverable loss to his family, but to a numerous circle of attached friends.

Died, on the night of Thursday the 23d of January, 1840, at his house at Springvale, in the County of Antrim, JAMES WATT, Esq. aged 81 years. During the course of a long life, Mr. Watt earned the esteem and affection of all who were acquainted with him, by his sterling integrity as a man, his unaffected piety as a Christian, and his genuine benevolence as a member of society. His heart was tenderly susceptible of attachment: and no man could be more sincerely or more universally beloved wherever he was known. In all the relations of life, his conduct was void of offence. He was a steady and consistent supporter of civil and religious liberty: and a true friend to the principles of Christian Unitarianism, the influence of which his life displayed, and his character adorned.

TO CORRESPONDENTS. — *An Essay on the mutual usefulness of Religious Sects*, by C. P. in our next. — Several other valuable communications have been received. — Will the writer of a letter signed "*A Bible Christian*," favour us, confidentially, with his name?

THE
BIBLE CHRISTIAN.

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VOL. II.

WHAT IS THE USE OF SECTS?

(FOR THE BIBLE CHRISTIAN.)

To a person who studied merely the pages of his Bible, and who had not attended to the numerous arguments which have arisen respecting its contents, it might appear, at first, surprising, that amongst the followers of one common Lord, there should prevail so great a difference of opinion as it is known does now exist amongst the followers of Christ. Never, at any former period, were Christian sects more numerous than at present; and were we able to state exactly how many "parties" there are in the camp of Jesus, we should be obliged to name a number, which, to most of our readers, would sound strange and incredible.

From this state of things, various results have followed. Amongst others, it has happened, that some well-meaning and eminently kind-hearted individuals have been disconcerted by that want of uniformity to which we have referred, and have earnestly desired, that the time might soon come round, when all who acknowledged the same Redeemer should likewise profess the same religious faith. These persons, to whom we now allude, exaggerating perhaps the evils of religious controversy, allow their minds to be disquieted by its existence among Christians; and, delighting to paint to themselves that golden era, when "one heart and one spirit" shall pervade the whole of Christendom, lament in bitter terms that *their* lot should have fallen upon days so widely and so sadly different.

Now, that religious controversy is attended by many evils, we are far from wishing to deny. The storm which clears the atmosphere, is frequently the cause of desolating ruin; and discussion, which drives away the mists of error, is often accompanied by rancour, malevolence, and grossly unchristian feeling. But, let not this admission be stretched too far. Many a wise appointment of providence is perverted from its proper end; and that such is the case in the present instance, there is every reason to believe. To the humble Christian it need occasion no uneasiness, that all the disciples of his Lord do not worship by one uniform creed; for this matter may be so explained as to remove all reason for regret, and it may be clearly shown, that the fact which many so bitterly lament, is really productive of more benefit than injury.

For, let us ask, why should there *not* be a difference of opinion, on religious, as well as on other, subjects? In politics, in science, and in literature, we scarcely find two individuals who think entirely alike. In politics, the diversity is as great as in religion, different persons adhering to different partisans; in science, disputes have been carried on, which almost equalled in rancour disputes about sacred things; and in literature, the student is incessantly perplexed, not knowing which great author he is to follow, to the prejudice of others from whom he will be forced to differ. And why should not this be the case in religion? Or what is there in religion, which should make it an exception? If, upon subjects which are much less difficult, and in the examination of which it is often possible to refer to human experience; if, upon these subjects, mankind are unable to agree; is it to be expected, that upon subjects which are attended with far greater embarrassments, upon subjects which treat of the hidden and deep things of knowledge, and in regard to which no man can call in the aid of observation; is it, we say, to be expected, that upon these subjects there should be no difference of opinion? It would require a standing miracle to preserve religious uniformity. Nearly two thousand years ago, a revelation was made by God to man. In that revelation, it is allowed by one of its apostles, that "there are many things hard to be understood." To increase the difficulty, the language in which this message was delivered has long since passed away, so

that, in reading the sacred page, every man must be, to some extent, his own interpreter:—and we maintain, that until a complete revolution of affairs takes place, or until the Most High shall supply us with a guide for the perusal of his word, it is vain to imagine, that in the interpretation of that word a diversity of sentiment will not arise. On the most important points, we are willing to allow, that unanimity does exist. All Christians, in our opinion, acknowledge the essentials of the Gospel. But as to the less important points, different men *will* take different views. The things, which to one individual appear bright as heaven, will, to another individual, appear in quite a different aspect; and the doctrines, which one reader will perceive written as with a sunbeam, another reader will look for in vain in the pages of holy writ. Complete uniformity in religious faith is the greatest chimera that ever entered into the head of man. In all past times, it has never been attained; and we venture to predict, that in all future times it will never be accomplished. There may, indeed, be a *pretended* uniformity (though even of that there does not seem much prospect); but a *real* uniformity—a uniformity, which shall embrace every point and every tittle of the law, is what no person living need expect to witness.

We have said, that complete uniformity in religious faith has never been attained, and every reader of sacred history will admit the truth of the assertion. Even in the earliest ages of the Christian Church, even in the days of martyrs and apostles, there existed a difference of opinion amongst the followers of Christ. Scarcely had our Saviour departed from the earth; scarcely had the words of heavenly wisdom ceased to issue from his lips, before there arose a “controversy,” respecting a very important point in the Christian dispensation. “*Paul withstood Peter to the face, because he was to be blamed;*” in other words, because he insisted that the Gentile converts should observe the laws of Moses; and in the writings of the first disciples, frequent mention is made of some “busy-bodies” who sought to take advantage of the difference of opinion which existed among the brethren, in order to sow dissension in the band of true believers. And so it has been in every succeeding age. At all periods in the history of Christianity, from the period when it was first promul-

gated, to the period when it is now so widely spread, affairs have been so directed as that some diversity of sentiment has prevailed amongst its professed adherents; and there has never been a time when the assertion could be made with truth, that there were no "sects" in the Christian Church.

And at the continuance of these distinctions, no Christian need be in the least annoyed. They have been suffered to prevail from the earliest times, and we may rest convinced, that if Providence had perceived in them the source of unmitigated evil, this would not have been. Had it been essential to human peace or happiness, that one uniform faith should pervade the Christian world, nothing could have been easier (if the word may be used with propriety in speaking of Almighty God), than to bring about this state of things. By the least declaration of His sacred will; by the least display of partiality in favour of one peculiar creed; He could, in an instant, have silenced the opponents of that creed, and caused it to be speedily and universally received. But to Him this has not seemed fit (for where is the sect of which the Almighty has declared himself the champion? or where is the creed, which has been dictated by the mouth of God?); and therefore, on this, as on every other point, we may console ourselves with the poet's words, that

"Whatever is, is right."

But we may do more than this. We may not only rely with confidence upon the wisdom and goodness of the Almighty; but we may even perceive how it is, that these attributes are exemplified in that appointment of his Providence to which we now refer. In several ways, the existence of sects in the Christian world produces good results. Amongst others, it *promotes the discovery of truth*. "*As iron sharpeneth iron, so a man sharpeneth the countenance of his friend.*" As it is only when rubbed together that material substances give birth to fire, so it is only by the friction of mind with mind, or, in other words, by mutual discussion, that the spark of heavenly knowledge can ever be called forth. The tempest, which ruffles the surface of the ocean, likewise lays bare the beauties of the deep; and the storm of religious warfare, which beats with fury on our heads

produces this counteracting benefit, that it discloses to our view the treasures of sacred truth. An age of controversy is always an age of scriptural research. During a period of hollow uniformity, the advocates of common doctrines may slumber at their posts; and, as there is no occasion for exertion, may allow the rust to grow upon their spiritual armour; but, at a time when widely differing opinions are entertained respecting holy things, and when it need not be expected that any doctrine will be received which its supporters cannot defend by argument,—at such a time, it is evident that the friends of opposing systems will be obliged to have recourse to the receptacle of heavenly wisdom, in order to derive therefrom these mighty proofs, without which no religious system can, under the circumstances, by possibility, succeed. And the benefit of this is obvious. Any thing which makes men consult the pages of the Gospel can only tend to good; and the motive, whatever it may be, which incites to the study of Revelation, can only increase our knowledge respecting the Sacred Books, and ultimately lead to the discovery of truth. In proof of this assertion, we might mention a multitude of facts. The entire history of the Christian church invariably declares, that an age of uniformity is an age of indolence; but that an age of discussion is an age of activity and zeal. In no countries whatsoever is the study of the Bible at so low an ebb, as in those countries where a variety of religious sentiments is scarcely known; and in none (with, perhaps, one exception) is religious inquiry so zealously carried on, as in the British Empire, and the Continent of America; in both of which places, the number of Christian sects is great, almost beyond belief. In fact, it is the opposition of sects which keeps Christianity alive.

Again. This appointment of Providence is productive of another good effect. It is impossible to deny that the differences which exist in Christendom *give rise to a species of honourable rivalry amongst the various sects of Christians*. It is true, indeed, that they also create an emulation, which cannot be thus described. It is true, that we often see one religious body vying with another religious body, not in Christian purity, but in virulence and abuse; and it must be admitted, that to witness such a sight, is odious in the extreme. Still, we apprehend,

that there sometimes takes place a kind of rivalry, which it is truly pleasing to behold. When church contends with church, which shall come the nearest to the simplicity of the gospel; when creed contends with creed, which shall produce the greatest holiness of life, the opposition is a joyful sight. It is hard to set limits to the workings of the human heart. In the season of temptation, when all other motives to resistance shall have failed, when the thought of the injury which he is bringing upon himself, and of the sorrow which he is preparing for his friends, shall have struck the tempted man in vain, it may be, that the remembrance of *his religious party*, of that party with which he is so closely joined, may flit across his mind, and preserve him in the hour of trial. "If," (he may say in serious mood,) "if I allow my resolution to be vanquished, the ignominy of defeat will not attach merely to myself. *I*, indeed, shall be disgraced; but, *the faith which I profess*, the faith which I so fondly cherish, and for which I would encounter death itself, *it*, also, will receive a portion of the blame. And shall I expose that faith to scorn? No. I will *not* act the traitor's part. I will *not*, in my own person, put a righteous cause to shame; but, by behaving well on this, and on all occasions, I will maintain the honour of that cause, and, in so doing, maintain my own."

It is by no means certain, that reflections of this kind have not often had their weight; and, therefore, in mentioning the benefits which flow from a diversity in religious sentiment, it could not be omitted to observe, that it produced results like these.

In further illustration of this point, it is worthy of remark, that the existence of so many sects in the Christian church *promotes activity amongst the ministers of religion*. Here, no doubt, as in the former case, there is danger of abuse; and that which should be a commendable incitement, may degenerate into a paltry and selfish motive. When ministerial emulation displays itself in such a way, as to remind one of the ancient proverb, that, "two of a *trade* are sure to differ," when it assumes the appearance of a petty opposition, and leads one to imagine that it is only a squabbling for hearers, (than which, we take leave to say, nothing is more disgusting, more degrading, or more contemptible,) when matters present this appearance,

it is natural that the humble Christian should be disquieted, and should express his heartfelt sorrow that, amongst the followers of Jesus, such things should be. But, as we have said, this is only an abuse. Experience plainly tells us, that the appointment of Providence, which is thus perverted, does, when properly improved, really tend to good. If such an appointment had not been made, if there were no division of sects amongst the professors of the gospel, and if a seeming uniformity pervaded the Christian world, we should look in vain for that zeal on the part of the servants of religion, which at present prevails so widely and so beneficially. The flame of devotion would soon go out, were it not fanned by the controversial gale. In the darkness of the middle ages, when the mist of Popery brooded over Europe, and when "Protestant" and "Dissenter" were words which had not been coined, it is notorious, that the priests were a worthless race; that they were careless in their service at the altar; and that they attended to any thing rather than the duties of their charge. And in later times, after the light of reformation had burst upon the world, and after the church that was infallible had beheld the growth of a mighty sect; when, in a certain land, that sect itself began to prevail so far, as that a word of disapproval was scarcely heard against her rites, it is well known that her ministers took advantage of the impunity, and suffered themselves to relapse into that spiritual pride, which, in former days, had caused their fathers to "*protest*" against the errors of the church of Rome. And in our own times, it is only owing to the number of Christian "sects," (a number which is so great as to prevent any one sect from giving way to indolence,) it is only, we say, owing to this circumstance, that something similar does not occur. That the predominance, in these lands, of a certain church, has *some* good effects upon those who belong not to her, it were, in our opinion, idle and useless to deny; but that the fact of there *being* persons who do dissent from her, operates beneficially on herself, the most zealous of her children would hardly venture to dispute. *In this respect*, (and, be it remembered, we speak of no other,) each is to each the cause of mutual good.

We trust, then, that the remarks which have now been made will furnish a reply to a question which frequently

occurs. We hope it will now appear, that the want of uniformity which exists amongst the professors of the gospel, is no proper ground for disquietude to the rational and reflecting Christian. Those persons, in fact, who, from the extreme kindness of their hearts, allow themselves to be distressed by such a state of things, do, in reality, unconsciously murmur at an appointment of divine Providence, by which provision is wisely made for the more searching investigation, for the more general practice, and for the more extensive diffusion of the precepts of the gospel.

C. P.

Note. The reader, who may wish for further satisfaction on the subject of this paper, is referred to Lardner's History of Heretics, Sect. XIV. (Works, 8vo. ed. VIII. 335—339), where he will find some appropriate quotations from ORIGEN, and other Ancient Fathers. See, also, LARDNER, III. 443. notes *q* and *r*.

FEEBLE CHURCHES.

(*From the American Christian Register.*)

MR. EDITOR,—I look upon this subject in a more serious light than its mere title would seem to imply. I cast my eyes abroad over the face of our religious denominations, and with an anxious heart and troubled spirit, I inquire,—Are we as a people alive to our true religious interests, and the spiritual wants of our nature?—or, are we merely pleasing ourselves with a notion of gospel liberty, whilst we have not a gospel principle of holiness within us to free us from the power of sin? Now, this is a question which every one should bring home to his own soul; for a speculative belief, without a vital piety, cannot plant itself upon the Rock of Ages.

These remarks, however remote they may seem from my subject, are yet very applicable, and have a direct bearing upon all our Churches, particularly upon those which have just started into life, or those destitute of means sufficient to provide abundantly for public worship. Now, I have not the least doubt, but a society of liberal Christians might be established in every town in the commonwealth, and I might almost say throughout the land, if the people professing those sentiments, and pretending

to cherish them, had more of that living faith and steadfast hope, which enables us to overcome all obstacles, and to persevere unto the end. It is for the want of those, that societies which have been gathered have prospered only for a time, and then have been left to die. To-day we hear that the people have rallied in a certain place, and are about to have regular preaching; the minister is called, his salary fixed, and for a time the good work appears to be going on. By and by the scene changes, the novelty is over, the preacher is dull, the props have given way, and the society scattered. If you ask the reason of this change, the answer is, that two or three of the principal men of the society have gone away, or grown tired of paying the taxes, and the rest were not disposed to take the responsibility; and so the minister, left to his own resources, leaves the flock to their sad fate. How strange, how unreasonable it is that a society should be scattered because a few have tired by the way. But, strange as it is, the mystery can be solved. It is because the life of Christ does not shine out in their souls. A certain ancient divine has better expressed my meaning,—“He that hath not the life of Christ in him, he hath nothing but a name, nothing but a fancy of Christ,—he hath not the substance of him.” The same writer says,—“Christ came not to fill our heads with mere speculations; he came not to possess our brains only with some cold opinions that send down nothing but a freezing and benumbing influence upon our hearts. Christ was the master of the life, and not of the schools; a practical and not merely a theoretical teacher: and he is the best Christian whose heart beats with the purest pulse towards heaven, not he whose head spinneth out the finest cobwebs.”

Surely, Mr. Editor, no one can misunderstand my meaning in these remarks. I do not mean to say that in our connexion there is no genuine piety. God be praised for all the blessed influence which our religion has had in the world. I have seen many go down to the dark valley, cheered by the promises, and sustained by the faith we love. But, I would have this blessed faith be the joy of every one; so that when we feel faint by the way, when we are tempted to despair, and leave our Master and his cause, we may have his blessed gospel in our hearts, and exemplify it in our lives and actions. With all our privileges

we certainly have every thing to hope. But the blessings will not reach us unless we cultivate the inward life, and become a praying people; and if we pray earnestly for practical holiness, the spirit will descend, and our labours will be blessed.

I shall not probably trouble you again on this subject; but I have uttered the convictions of my mind, and I hope no one will accuse me of any wrong motives, or a morbid disposition to find fault.

A LAYMAN.

LETTER ON TEMPERANCE.

34, Eccles-street, Dublin, 10th Feb. 1840.

DEAR SIR,—I find by the last number of the Bible Christian, that you have consented again to undertake the management of that excellent little periodical, and that you are desirous to enlist a greater number of contributors to its pages, than you have had heretofore, in order, by the division of labour, to make the burthen of its management comparatively light. Your expressed wishes to that effect, induce me to send you a few thoughts on the great question of Temperance, which now so powerfully engages the public mind. By Temperance I mean Teetotalism, or a total abstinence from the use of all intoxicating drinks. As this question is one intimately connected with morality and religion, I trust you will consider it one suited to the pages of the Bible Christian.

Intemperance has been long felt to be a great evil, not only in Ireland, but in most other countries of the world: the practice of using intoxicating drinks, prevails in all civilized countries, in a greater or a lesser degree, so that it may be considered a universal evil. However, my object at present is, to try and induce Irishmen of every rank and of every profession, to forget their religious animosities, and their envenomed party feelings, so far, at least, as this great question is concerned, and to unite for the purpose of conferring a great and lasting benefit on their country. It is acknowledged by all parties that, to the use of intoxicating drinks, may be traced a large proportion of the destitution and immorality which abound in all parts of the country, so that there is no necessity for the use of any argument to prove that point. How to

get rid of an acknowledged evil, of an evil of such great magnitude, that it threatens to destroy the best energies of our people, if not arrested in its rapid progress, is the question to which I now desire to draw the attention of your readers. Most, if not all, of them, are already aware of the existence of Tee-Total Temperance Associations in various parts of the country, but many of them may be quite unaware of the great good effected by them, or of the extraordinary effects which they have produced in the public mind in the south of Ireland, and which they are steadily and rapidly creating in all other parts of the kingdom. Within the last twelve or eighteen months a great moral revolution has been effected in Munster, and in many districts of our other three Provinces, chiefly through the instrumentality of the Rev. Theobald Mathew, a Roman Catholic Priest of Cork. He has devoted the energies of a noble mind to a good and patriotic cause, and so successful have his efforts been, that about 600,000 individuals have come to the resolution to give up at once, and for ever, the use of all kinds of intoxicating drinks. In a little time, I have no doubt, but that the number of pledged Tee-Totallers in Ireland will amount to 1,000,000 of individuals—to one million of persons who will have come to the noble resolution to give up the “drinking usages” which have heretofore held them in degrading bondage.

We hear a great deal of talk about patriotism; we hear a great deal said about the necessity of diffusing right notions of morality and religion among our people; the whole country is agitated by the intentions of men, who appear more anxious to keep alive the spirit of discord than to spread the blessings of peace around them. The Tee-Totallers have no wish to deaden the patriotic feeling in the breast of any man; their desire is to kindle it into a purer and a brighter flame, to make it expand and glow with a warmth heretofore unknown among us. We want to induce men to “Love one another,” to unite heart and hand in the furtherance of a glorious regeneration of our country, of a change in our national habits, which would assuredly spread abroad in our cottages peace and plenty, instead of their present inmates, misery and want; and which would create in the minds of rich men a feeling of security both to person and property, and in the minds of poor men, a confidence in the kindness and benevolent

intentions of their wealthier fellow-creatures. If such blessed results as these are likely to follow in the Temperance train, is it not worth our while to make some exertion to realize them? The poor are willing to listen to our advice, and are joining our associations with alacrity, but the rich keep aloof. The clergy, whose peculiar duty it is to lead their flocks in the paths of virtue, give but little support to the good work. What, my dear Sir, is the cause of this? Are they so enslaved to their drinking customs, that they cannot give them up for the benefit of their fellow men, who are perishing by thousands, every year, through their accursed influence? If a better plan for effecting the great object we have in view, than the disuse of those drinks which produce so much misery, crime, and immorality of various kinds, can be struck out, let it be followed, but let us not be idle, when the good of our fellow men calls on us to be up and doing. Unitarian Christians are not at liberty to be careless spectators of the greatest reformation which has occupied the mind of man in modern times. We shall be false to all our professions as followers of our Great Leader, who "went about doing good," if we do not come zealously forward in promoting a cause so fraught with blessings to our fellow men, and which must, if we pursue it in singleness of heart, and with humility of spirit, gain for us peace of mind, and I hope and believe the rich blessing of Almighty God, as the reward of our labours for the promotion of peace and love here below. I cannot avoid thinking that it is discreditable to the Unitarian body at large, both clergy and laity, to be so little known as the advocates of this great moral reformation. We ought to be foremost in uniting with our fellow men of every profession, in works of charity and benevolence. The spread of Tee-Totalism is a work of charity and benevolence of the highest order, for its universal diffusion must do good, and cannot be productive of any evil. If you give this desultory essay a place in the Bible Christian, and that you wish for a continuance of such communications, I will have pleasure in sending you a contribution now and then. For I feel anxious to do all in my power to promote a cause which appears to me the best auxiliary to the formation of moral and religious habits, that has been offered for the acceptance of mankind. Yours, my dear Sir, faithfully,

JAMES HAUGHTON.

AMERICA AND THE SLAVE TRADE.

THE following extracts have been placed in our hands, from a published letter by Mr. R. R. Madden, addressed to the Rev. Dr. Channing: and it is with deep regret that we feel it to be incumbent on us to lay them before our readers. Mr. Madden undertakes to prove, and, so far as we are enabled to judge, succeeds in proving that the slave trade is still carried on extensively between the coast of Africa and the Island of Cuba: that many of the persons most actively engaged in it, are American citizens: that most of the vessels employed have been built in America and are American property: that the American flag has been frequently and notoriously employed to protect the infamous traffic: and that all this has been done with the connivance, aid, and sanction of Mr. N. P. Trist, the American Consul at the Havana. Mr. Madden thus sums up his statements:

1. It appears "that the Spanish slave trade has gradually and steadily increased from the year 1820 to the present year; and the importations have been augmented from 15,000 to 25,000 per annum.

"2 That the great amount of American capital invested in slave property in the island of Cuba, and the energy with which the new American settlers have entered on the cultivation of new land, (the establishment of new American plantations averaging during the last three years, twenty a year,) have largely contributed to give an impetus to the trade, which has been fatal to the efforts made for its suppression.

"3. That the recent treaty of 1835, between Spain and England, for its suppression, has been successfully evaded by the practice adopted of shipping the stores for the slave trade on board American vessels at the Havana.

"4. That American vessels are suffered to proceed with the stores to Africa, and even to return to the Island of Cuba with slaves, under the Portuguese flag, with the full knowledge of the Consul of the United States.

"5. That all the vessels in the Spanish slave trade, are built in America, chiefly in Baltimore; and are publicly sold for the slave trade in the Havana, by the foreign merchants.

"6. That fraudulent transfers of the papers are con-

stantly made, of vessels employed or destined for this trade.

"7. That slaves under fictitious titles, described in fraudulent declarations, as free indented labourers, and duly attested by the Consul of the United States, have been exported from Havana to Texas.

"8. That within the last two years and a half, two vessels have been detected landing slaves in the United States. One of which, the *Emperor*, was taken by an American vessel of war and sent to Pensacola for trial; and on her release, by one of these illegal transfers became Portuguese, and subsequently taken about June last, by a British cruiser, under the name of *Sierra del Pilar*.

"9. That the slave trade of Cuba for the last two years has been carried on under the protection of the Portuguese and American flags.

"10. That the Spanish flag during that period, with one or two exceptions, fell into complete disuse.

"11. That on the dismissal from office of the notorious slave trader, Fernandez, the Portuguese Consul, Mr. Trist became the acting Consul for that nation.

"12. That the use and abuse of these two flags were of necessity known to Mr. N. P. Trist, and were connived at by him.

"Perhaps before entering into these particulars, I should have informed you that Mr. N. P. Trist is the gentleman who fills the office of Consul General of the United States at the Havana. That he has gained for himself within the last three or four years, a considerable degree of unenviable notoriety, and for his office, unfortunately, an amount of obloquy highly prejudicial to its high character, by the arrogance of his conduct, the neglect of his duties, and lastly, by the scandalous protection he has afforded to the slave trade, and the open predilection he has recently avowed, and *officially recorded*, for the interests of that nefarious traffic.

"Of late, he has taken occasion twice, in official communications, to bestow a vast quantity of abuse on the British members of the Commission for the suppression of the slave trade; and not only the present members of it, but their several predecessors; and moreover the most unmeasured reproach it is possible to conceive, on the British Government. But what is most likely to excite the anger

of the folks of the old country, this poor man has bestowed "his pity" on a very large portion of the people of England. And for what calamity, forsooth? — why, for their abhorrence of the slave trade: because, in the words of Mr. Trist, they waste their energies on a cause that is "a delusion," practised on them by men who are "*self-seekers*," "*deceivers*," "theatrical exhibitors," "fanatics," and "impostors;" for all of whom, his feelings, he declares, are those of "*disgust and indignation*."

"The "disgust" of Mr. Trist is certainly sufficiently loathsome without the insult of "his pity," and either of them less patiently to be endured than his "indignation."

"There is some allowance, however, to be made for the latter; a latent feeling of respect for the interests of the "market," and of regret for the loss of a property in Cuba, which must have made him a frequenter of it, had he been able to have retained his estate there, no doubt have much to do with the "indignation" of the discomfited planter. Mr. Trist had scarcely entered on his official duties, when he purchased an estate in Cuba. Every one conversant with slavery in that island, knows that the slave population is not kept up by the increase on the plantations. On sugar properties, that there is in fact no increase at all, and that it is necessary under the present system of management, to have recourse to the slave market, to make up for the annual decrease, by the purchase of newly imported slaves from Africa. So that one of the first acts of this officer was to place himself in a condition, which imposed on him the necessity of participating in a crime, which the laws of his country pronounce Piracy, and punish with the penalty of Death.

"Fortunately for his office, Mr. Trist became unable to meet the engagements into which he had entered, when the period came round for the payment for this estate. Law proceedings were commenced against him, and he was compelled to shelter himself under the privileges of his office, and the special protection of the Captain General, to avoid the ruinous consequences of a legal prosecution in a Spanish Court. Mr. Trist was compelled to give up his estate, — his poverty, but not his will, consented to the sacrifice.

"Driven from the pleasing exercise of power as a Cuban planter, he turned to the prospect of the emoluments

of office; and the protection of the slave trade opened a new field for speculation. In the year 1836, the published correspondence of the Commissioners with the British Government, throws some light on the proceedings of Mr. Trist, during the preceding year, with respect to the countenance given by that person to the slave trade, then carrying on between Texas and the Island of Cuba. This trade in the latter part of 1835, had been carried on by American citizens to a considerable extent. The attention of the Commissioners was at length called to these scandalous proceedings. A new plan was devised to evade their vigilance. The American Consul, when a shipment was to be made, had declarations made before him, by the Captains of the American vessels employed in transporting the bozal negroes from this port, stating that these persons were free indented labourers, and this declaration was duly attested by Mr. Trist. In plain terms, the signature of the American Consul at the Havana was appended to these fraudulent documents. He, Mr. Trist, well knowing that the said free indented labourers, were sent to Texas to be sold there, by dealers established in Cuba for the sole purpose of this traffic."

These statements are sufficient to excite the indignation of every man who has a heart to feel: and to kindle the blush of shame on the cheek of every generous-minded citizen of America. When will the inhabitants of the United States arouse themselves to the duty of grappling manfully with that monster slavery, which is perverting the public mind of the nation, corrupting her public officers, contaminating the private life of her own citizens and exposing them to the scorn of those whose good opinion they would be most anxious to secure? It is the existence and maintenance of slavery at home which encourages and promotes that odious traffic in human misery which the laws of America pronounce to be piracy: but which some who are appointed to administer those laws are doing their utmost to protect.

ON THE RELIGIOUS OPINIONS OF THE LATE SIR JAMES MACKINTOSH.

It has been frequently observed that there exists a disposition in all cultivated minds, which have been habi-

tuated to the consideration of moral evidence, to cast aside gloomy and mysterious views of religion, and to rest in a system resembling, if not identical with, Christian Unitarianism. On this principle we account for the deviations of Newton, Locke, Clarke, Lardner, Price, and others, from the orthodoxy in which they were educated. To this class of men the late Sir James Mackintosh belonged: he was a metaphysician, a moral philosopher, an economist, and a publicist of no common attainments; he was, therefore, habituated to consider that kind of evidence which is our guide in all religious inquiries, and to contemplate that class of subjects about which religious inquiries are conversant. It must be added that his private character was singularly amiable and affectionate; and that, in all the relations of life, he was distinguished for integrity and moral purity. Those who are acquainted with his public history are aware that he was, on all occasions, the firm and able defender of the principles of Civil and Religious Liberty,—a cause, indeed, to which he made many and costly sacrifices.

Looking up, as I have long done, with much respect to the character and attainments of the late Sir James Mackintosh, it was with no common satisfaction that I perused some passages in his *Life*, as published by his son, chiefly from diaries, letters, and memoranda, written by himself. I think the attentive reader of this memoir will scarcely fail to perceive that his religion, upon which he had reflected seriously, agreed altogether, in its *character and tone*, and very much, if not exactly, also in its *doctrinal characteristics*, with the views which are commonly held and professed among Unitarian Christians.

To exemplify these remarks I select the concluding paragraphs of that admirable letter which Sir James wrote to his friend, Dr. Parr, in reply to one which he had received while suffering under severe affliction occasioned by the death of his wife.

“This is, my dear Sir, a calamity which the prosperities of the world cannot repair. To expect that any thing on this side the grave can make it up would be vain and delusive expectation. If I had lost the giddy and thoughtless companion of prosperity, the world could easily repair the loss; but I have lost the faithful and tender partner of my misfortunes, and my only consolation is in

that Being under whose severe but paternal chastisement I am bent down to the ground.

“The philosophy which I have learned only teaches me that virtue and friendship are the greatest of human blessings, and that their loss is irreparable. It aggravates my calamity, instead of consoling me under it. My wounded heart seeks another consolation. Governed by these feelings which have, in every age and region of the world, actuated the human mind, I seek relief and I find it in the soothing hope and consolatory opinion that a Benevolent Wisdom inflicts the chastisement, as well as bestows the enjoyments, of human life: that superintending goodness will one day enlighten the darkness which surrounds our nature, and hangs over our prospects: that this dreary and wretched life is not the whole of man: that an animal so sagacious and provident, and capable of such proficiency in science and virtue, is not like the beasts that perish: that there is a dwelling-place prepared for the spirits of the just: and that the ways of God will yet be vindicated to man. The sentiments of religion which were implanted in my mind in my early youth, and which were revived by the awful scenes which I have seen passing before my eyes in the world, are, I trust, deeply rooted in my heart by this great calamity. I shall not offend your rational piety by saying that modes and opinions appear to me matters of secondary importance; but I can sincerely declare that Christianity, in its genuine purity and spirit, appears to me the most amiable and venerable of all the forms in which the homage of man has ever been offered to the Author of his being.”—*Vol. i. pp. 97, 98.*

Here is a description of vital and genuine religion, in which the Unitarian reader will discover nothing but the statement of principles that are “most surely believed among us.”

The following extract from a letter addressed to the Bishop of Llandaff gives us some insight into Sir James's theological opinions; and shows that he had not only rejected the Calvinistic doctrine of decrees in every form, but also those views respecting divine grace, man's natural ability, faith, imputation, &c. without which the system of orthodoxy cannot stand.

“The Calvinists, who believe that no change in our

condition and character which we can effect, or to which we can contribute, has any tendency to make it more likely that our final condition shall be better, will not, I think, find it easy to show that their system leaves the motives to exertion unimpaired. The necessary connexion of natural causes with their effects is the reason for employing the former as the means for the attainment of the latter. But when the only useful change is ascribed to agents of which the very essence is that their agency is influenced by no laws ascertainable or comprehensible by man, I am at a loss to discover how we can justify in argument the attempt to use means of which we begin by denying the efficacy. This last observation seems to me to extend farther than the doctrine of absolute decrees, and to be applicable to all those forms of the Augustinian system, however mitigated in expression, which deny the power of man to be as great over his actions, considered in a religious light, as in the other parts of his conduct. All these mitigated doctrines tend towards absolute Calvinism, and are never consistent when they stop short of it; but, if I be right, Calvinism preserves consistency on the doctrine of decrees only by sacrificing another of its essential dogmas; and it is, after all, unsupported by *necessity*, and, if conduct were influenced by logic, would lead to practical consequences with which necessity is not chargeable."—*Vol. ii. p. 426.*

In a note of a part of his conversation made by a friend in his diary, we find an entry which shows his liberal or latitudinarian spirit. "Even amongst Protestants," he said, "till within these hundred years, a common opinion prevailed that heathens could not be saved."—*Page 472.* He was accustomed to make, in his own journal, entries of the books which he had been reading, with short remarks upon them. Under date of March 24, 1811, we find the following:—"Perused the Apocalypse with the notes of Rosenmuller, who seems to me, in his general plan of interpretation, to be indubitably right." If Rosenmuller be indubitably right, the doctrine of the Trinity must be indubitably wrong; at least if that commentator found the doctrine in the Bible, he has given no notice of his discovery.

There are many passages of similar purport in the conversations and correspondence of Sir James; but there is

one which seems to leave no doubt of his complete agreement with Unitarian Christians in the tenet which lies at the foundation of their whole system. It occurs in a note of his conversation, in a diary made by a person to whom through life he had been attached, written at the time, and transmitted to another member of the same family who happened to be absent. It is dated September 29, 1830. "On returning home he (Sir James Mackintosh) fell on religious subjects. He said it was remarkable we make a point of faith respecting the *Trinity*, *not one word of which was mentioned or hinted at in the New Testament.*" —*Vol. ii. p. 468.*

To these extracts may be added a passage from the account given of his dying hours, by one who watched with close affection beside his death-bed.

"At one time he suddenly stopped, and said, 'What is the name of that man who writes upon decrees and upon election?' None of us could satisfy him; and, after repeating his question, he paused some time, and then added, with a smile, 'He cannot frighten me now!' On Saturday a very great change took place: he became very silent, and had the appearance of one listening; the intelligence of his countenance did not diminish, it only changed its character; a look of peace and dignity was mingled with it, such as I had never witnessed in that dear face before. Whenever a word from the Scriptures was repeated to him, he always manifested that he heard it; and I especially observed that, at every mention of the name of Jesus Christ, if his eyes were closed, he always opened them, and looked at the person who had spoken. I said to him at one time, 'Jesus Christ loves you.' He answered slowly, and pausing between each word, 'Jesus Christ—love—the same thing!' He uttered these words with a most sweet smile. After a long silence, he said, 'I believe ——.' We said, in a voice of inquiry, 'In God?' He answered, 'In Jesus!' He spoke but once more after this. Upon our inquiry how he felt, he said he was 'happy.'" —*Vol. ii. p. 489.*

Thus we see not only that Sir James Mackintosh held the pure system of the Christian doctrine, but that he found in it peace and support in his dying moments: a peace and support which his own words lead us to believe he could not have experienced had he not rejected the

gloomy views of Calvinism. But, alas! how many must have departed out of this world under the terrors inspired by that tremendous system, having been brought up in the belief and profession of it, and not having shaken off its alarming and oppressive dread! How happy had it been for them if, with Sir James Mackintosh, they could have said of "the man who writes upon decrees and upon election," "HE CANNOT FRIGHTEN ME NOW!"

HOWARD STREET SUNDAY SCHOOL, BOSTON.

THIS School was commenced in 1826, in connexion with the "*Ministry at large*" or Town Mission in the City of Boston: which the venerable Dr. Tuckerman conducted for so many years and with so much success. It began with a very small number of Teachers and Scholars: and has been gradually increasing through struggles and difficulties, until it now numbers 450 pupils with 55 teachers: and is probably the largest and best conducted Sunday-School in New England. At the 13th Anniversary of this Institution, the following Hymn, written by the Rev. John Pierpont, was sung by the pupils with beautiful effect, to the tune of *Auld Lang Syne*.

Shall the old chamber* be forgot,
Where first the light divine
Shone on our infant Sunday school,
So pleasant, but lang syne?
'Twas pleasant, but lang syne, my friends,
'Twas pleasant, but lang syne,
We'll not forget that chamber where
We prayed and sung, lang syne.

Shall Friend-street Chapel be forgot,
To which, in lengthening line,
When that old room was full, we marched,
In twenty-eight or nine?
O, that appears lang syne, my friends,
But, though it was lang syne,
We'll not forget the Chapel, where
We gathered, o' lang syne.

Shall our old Teachers be forgot,
Whose voice and look benign
First drew us to the Sabbath School,
And taught us there, lang syne?
O was not that lang syne, my friends,
O was it not lang syne?

* An upper room in the circular building in Merrimack-street.

But still we thank and bless them all,
For teaching us, lang syne.

Some of those voices death hath hushed,
And closed those kindly eyen,
That were so cheering to our hearts,
When we were sad, lang syne.
O was not that lang syne, my friends?
It was indeed lang syne;
And heavenly hymns those voices sing,
That sung with us, lang syne.

Our white-haired pastor,* should he soon
Earth's toils and joys resign,
Shall be remembered by us all,
For what he did lang syne.
O how he loved us all, my friends,
He loved us all, lang syne,
And great be his reward in heaven,
For loving us, lang syne.

Nor be our present friends forgot,
Who work the gospel mine,
Where Christ and his apostles dropped
The gems of truth, lang syne.
O that was lang, lang syne, my friends,
Yes, that was lang, lang syne,
But still those gems are just as bright,
As were they lang, lang syne.

O FATHER, with those gems, more rich
Than gold or silver fine,
Be all our spirits crowned, as were
Thy Son's and saints', lang syne.
They've worn their crowns, lang syne, O God,
They've worn their crowns lang syne;
O help us tread the paths they trod,
While serving thee, lang syne!

REVIEW.

Socinians" and the "Socinian Version :'' an Appeal to the Inhabitants of Plymouth, Devonport, and Stonehouse. By W. J. ODGERS. Bartlett, Plymouth, pp. 4, 8vo.

THIS little tract was occasioned by a series of attacks upon Unitarians, made, it appears, chiefly by clergymen of the Established Church, in Plymouth and the neighbouring towns, in their sermons, and in speeches, newspaper articles, and petitions to Parliament, relating nominally to the Government Plan of Education for England. Here

* Rev. Dr. Tuckerman.

it may be asked what had Unitarians or Unitarianism (or, if the terms be more agreeable to the Reverend Agitators, *Socinians* or *Socinianism*) to do with the Government, or with its plan? Is there a single Unitarian in the Government? Is the proposed system of Education to be conducted or managed by Unitarians? Was it devised, recommended, or promoted by Unitarian influence? Is it designed or calculated to forward Unitarian objects? In no degree that we are aware, or can conceive, except inasmuch as, by enlightening the public mind, it may facilitate ultimately the reception of religious truth, on whatsoever side it may be found. If truth be with the Unitarians, National Education may, and doubtless will, prepare the way for Unitarianism; but not otherwise. It is well known that the chief friends and supporters of the Government Plan not only are not Unitarians, but have distinguished themselves by strenuous and, doubtless, conscientious opposition to the Unitarian doctrine. We should have thought all this sufficient to prevent the opponents of the system from mixing up "*Socinians*" and "*Socinianism*" with a question with which they are no more concerned than Muggletonians and Muggletonianism. But not so thought the Plymouth clergy. They knew the name *Socinian* to be a term of reproach against a respectable body of their dissenting fellow Christians; and the opportunity of wounding their feelings by its use was not to be passed over. They knew the word to be mixed up, in the minds of some at least among the more ignorant of their own communion, with feelings of fear, aversion, and contempt; and the means which it afforded of stirring up their bad passions, and enlisting them on the side of monopoly and intolerance, were not to be neglected. It is well, however, for the interests of truth and justice that there is upon the spot a Christian minister, who is thoroughly furnished unto the good work of vindicating his religious views, and the community to which he belongs, when assailed by ignorant clamour. Mr. Odgers has set the question which he discusses in the little tract before us in its true light; and we must add, that, whatever may be the case with his opponents, he has conducted his part of the discussion with the mildness and courtesy which become his character as a scholar, a gentleman, and a Christian.

Is the Church of England a Scriptural Church? A Speech by the Rev. John Hatchard, M.A. Vicar of St. Andrew's, Plymouth, compared with the Writings of many Eminent Divines of the Established Church. London, Green, pp. 18, 8vo.

THE Anniversary Meeting of the Plymouth Auxiliary to the [Church of England] Society for Promoting Christian Knowledge was held in Plymouth, on Monday, the 8th of April, 1839. At that meeting the Rev. John Hatchard delivered a speech, intended to prove that the Church of England is a Scriptural Church; a report of which was afterwards published, and on this report the author of the essay now before us founds his comments. The writer does not profess to controvert the main object of Mr. Hatchard's oration. He does not in these pages undertake to discuss the question, whether the Church of England be or be not a Scriptural Church, but merely to show that those arguments on which Mr. Hatchard has rested his case have not appeared to other divines of the Church of England to be convincing; and that many such divines, including a great proportion of all those who are regarded as the ornaments of the Church, have expressly rejected them as unfounded and untrue. Among the persons who have thus more or less directly borne testimony against the author of the speech, we find the names of Bishop Bathurst, Archdeacon Paley, Bishop Smallridge; the Rev. W. Sewell, Divinity Lecturer of Exeter College, Oxford; Archbishop Whately, Archdeacon Jortin, Dean Prideaux, Archdeacon Blackburne, Dr. Clarke, Bishop Hoadly, Bishop Watson, Archbishop Wake, Chillingworth, Archbishop Tillotson, Bishop Tomline, Bishop Pearson, Bishop Bull, Dr. Henry More, Mr. Hooker, Bishop Jeremy Taylor; the Rev. Baden Powell, Savilian Professor of Geometry in the University of Oxford; Dr. Parr, Bishop Sherlock, and Bishop Shipley. It would not be easy to select from the whole body of Anglican divines since the Reformation an equal number of men equally distinguished for learning, character, and ability.

The following passage from Dr. Hawker seems to us to contain an important concession on no less important a subject than the person or nature of our Lord Jesus Christ, and is peculiarly valuable because it applies to a whole series of texts affirming the inferiority of the Son to the Father; to which the common answer from the ortho-

dox is, "*That was said in his human nature!*" It will be seen that Dr. Hawker conceives this reply to be unsatisfactory; and argues that the assertion of inferiority must apply, in some way or other, to the divine or pre-existent nature of Christ. We recommend the extract to the attention of our esteemed friend who is preparing a work upon the concessions made by Trinitarian writers.—(See last No. of the *Bible Christian*.)

DR. HAWKER.

"*My Father is greater than I.*"—JOHN xiv. 28. From this, and several similar texts, an argument hath been drawn to prove that Christ cannot be God, from this *acknowledged inferiority*. This objection hath been replied to by endeavouring to show that, when our Lord speaks at any time in this language, it is to be considered as in reference to *his human nature, and not to his divine*. But I confess, to my apprehension, *this is by no means a satisfactory solution of the difficulty*. It is certainly *rather waving than answering* the question. For, to suppose that our Lord in one passage alludes to his divinity, and in another to his humanity, this would be to make Christ speak and act as two distinct beings; *which would be an absurdity*. And if this were made the standard for explaining the difficulties of Scripture, *to what errors would it lead?* I rather think our blessed Lord meant *exactly as the words express*,—MY FATHER IS GREATER THAN I. And that there is a precedence in the Father such as the priority of earthly parents may be supposed to possess, though, at the same time, the most perfect equality of nature remains. * * * That there is some mysterious superiority in the Father as Father, and inferiority in the Son as Son, is not only the doctrine of Scripture, but hath the concurrent opinion of ALL THE ANCIENT WRITERS."—*Sermons on the Divinity of Christ*, p. 177, note.

(FROM THE ATHENÆUM)

The Effects of Literature upon the Moral Character: a Lecture delivered at the Tolsey, Gloucester. By J. G. DOWLING, M.A. Rivingtons.

THERE is a small error in the title-page of this little volume, which it is necessary to correct. The work is not so much a lecture concerning the effects of literature on morality, as a denunciation of literature; and any person happening to know that it was delivered before the members of a literary and scientific association, and thence concluding that it must be an enlargement on the passage in Cicero's "*Pro Archiâ Poetâ*," will, on purchasing and perusing, find himself disappointed. The author belongs to that school which holds education in suspicion, or rather in horror. His object is not so much to encourage

the good people of Gloucester in their pursuit of knowledge, as to warn them against meddling with edged tools. "Literature," he tells them, "is a sea in which the voyager has to expect inevitable shipwreck. No! not *inevitable* shipwreck," &c. &c. Again, in a note, he observes, "it may perhaps be complained that the view exhibited in this lecture supposes an amount of mental cultivation as necessary for deriving any moral benefit from literature, which can never be obtained by the generality. *It is, however, what I intend. To expect that secular knowledge of any sort is ever likely to produce any beneficial effect upon the moral condition of society in general, is mere fanaticism.*" Against this absurd and degrading estimate we protest, not only as being altogether false and contrary to experience, but as a libel on the moral nature of man. It is false that literature, with all its sins upon its head, is indifferent to virtue; or that the moral law is so much a mystery to man's intelligence, or so repugnant to his feelings, that he should deviate from its dictates the more widely the more capable he becomes of examining them. To all perverse declaimers against human nature we reply, that man does exist—that society does subsist—and that in these bare facts are included the consequence that virtue prevails over vice, that order prevails over anarchy. With all man's proneness to evil, there is more forbearance, more self-denial, more love of good, and sympathy for the species, necessary to enable one struggling, half-starved couple to rear a family, under the prevailing circumstances of a laborious life, than would compensate for all the crimes of a county gaol; and we affirm that the Mucklewrath denunciations, poured out in such works as the present, are as mischievous as they are false, and as dangerous to the best interests of earth as they are derogatory to the wisdom and the goodness of God. It is full time that the common sense of mankind should arm itself against this Vandalism—that men should cease to crouch beneath the calumnies fulminated against human nature, which, after all, is the work of God. The moral world, like the physical, may have its storms and its earthquakes; but harvests are brought to perfection, the sea is navigated, and the cities of men are not all Pompeiis or Limas: and so it is with man. The mind is sick sometimes, as the body is; but health is the rule, sickness the exception,

alike in both instances; and there is something else in the habitations of men besides prisons and lazar houses.

But if human nature be not absolutely perverse—if nations, unassisted by the lights of science or of revelation, have worked out for themselves the bases of social polity, and a rude, but wholesome code of natural morality—if the least educated and developed of savage tribes have discovered “sermons in stones, and good in every thing,” it is manifestly untrue that a greater education than can be placed within the reach of the generality is necessary to the turning literature to a moral account. Morality is neither so abstruse, nor are its temporal sanctions so remote that they are easily mistaken. Literature appeals to the sympathies of the species, and to the charities of society. It is (speaking generally) the voice of the choicest spirits of mankind—of the noblest, of the purest. As to the men of genius who “have sometimes condescended to serve the cause of error and licentiousness,” the orator justly protests “against their being regarded as citizens of the republic of letters at all;” but, these being put on one side, we hold that the moralities of literature are not so difficult to get at; and that there is no book of moderate talent, bearing upon human life, from which an ordinary mind may not extract some useful truth. We readily admit that between goodness and intelligence the union is not a strict necessity; that literature is but the embodying of men’s thoughts, and must therefore sometimes reflect the errors and the vices, as well as the wisdom, of their nature. We admit, also, that education is but an instrument, and, like any other instrument, may be abused, or more or less effectually employed; but the consequences drawn in this lecture from such premises are not the less mere fallacies, which the slightest appeal to history suffices to overthrow. If for one moment it be considered that virtue is the rule by which man, as a species, is enabled to extract the greatest happiness out of external nature, by a conformity to its laws, it will be perceived that knowledge, secular knowledge, must be necessary to its developement. Good and evil are not abstractions, but have a close relation to realities; and these relations must be known, in order that virtue shall be preferred and practised. Even in respect to spiritual things, it is not enough to love righteousness

as an abstraction: the law must be known in its details; and the educated religionist does differ something from the ignorant fanatic—the worshipper of a graven image from the adorer of an almighty and living God. No one ever pretended that a knowledge of the multiplication table corrects a disposition to fraud, or that a thorough acquaintance with natural science makes of every *savant* a Howard or a Fenelon; but the *commune quoddam vinculum* nevertheless does exist; and if it cannot be denied that the theologian and the divine are, *cæteris paribus*, better teachers, for the secular knowledge they derive from their *alma mater*, it would be difficult to show why the same rule should not apply to the humblest; or why the most lowly should not be better hearers for possessing similar advantages. How much wiser, on this point, was the Pagan of antiquity than the writer before us: “I have known,” he says, “it is true, many men of excellent and virtuous dispositions, who, without learning, were, by an almost divine nature, of themselves moderate and exemplary; and I own that native worth without learning is capable of greater things than learning without a good disposition; but I do not the less contend that a singular and distinguished virtue is most usually found where a noble nature is strengthened and confirmed by a rational doctrine.” But if doctrine be thus beneficial to the noblest natures, how much more so to the ordinary and common-place, who make up the masses of society! It is not to be forgotten that this judgment was given, not in reference to religious or philosophical instruction, but in the case of a poet: it refers, therefore, most especially to that polite literature which the Gloucester orator has set himself to discredit; and the Roman goes on to remark, with a perfect knowledge of the human heart,—“But if learning produced none of these desirable fruits, if amusement were the sole end of these studies, still I should hold its relaxations to be of a most liberal and humanizing tendency.” Looking, as we do in these days, from a more elevated region of science, we may go further, and assert without fear of refutation that some secular knowledge is absolutely necessary to prevent the most fatal misapplications of spiritual truths; and that the greater may be the sum of such knowledge diffused among the people, the less ground is there for apprehension lest religion should

degenerate into that *optimi corruptio pessima*, fanaticism.

We have dwelt on this subject till the commentary has almost equalled the text in extent, not on account of any originality or strength in the sophistical argument, but because the pretension, scarcely concealed beneath its surface, of seizing on the human mind, and drilling it to passive obedience, has become latterly more assuming and arrogant. The world, indeed, is too old to have much to fear from such pretensions. Men will read, in spite of all opposition; and will sometimes think, in spite of assiduous misleading, Still considerable effort and delay may be prevented, and much suffering and contention may be averted, by a timely assertion of the truth, and an appeal to the latent good sense of a somewhat pre-occupied public.

INTELLIGENCE.

OLD JEWRY CHAPEL, JEWIN STREET, LONDON.

THE Rev. D. DAVISON has resigned the pastoral charge in this place, and the chapel is at present kept open by temporary supplies. We have great pleasure in making public the following letter, truly honourable to both the congregation and their late minister.

London, Jan. 22, 1840.

Rev. and Dear Sir,—The congregation of Protestant Dissenters assembling for public worship at the Old Jewry Chapel cannot feel satisfied to receive the resignation of your pastoral services, which have been faithfully, zealously and conscientiously administered for a period of nearly fifteen years, without offering to you their sincere thanks for the manner in which you have discharged those important duties, more especially when they recal to mind your active zeal and able advocacy in behalf of all objects of Christian benevolence and charity—your manly avowal at all times of the truth as it is in Christ Jesus—your firm and consistent maintenance of the principles of Civil and Religious Liberty—your candour and liberality in judging of the opinions of others—and the accordance of your general conduct with the principles you profess. While thus recording their high estimation of your public services, they beg leave to express to you their sincere regret, that, owing to circumstances to which, in a greater or less degree, Dissenting congregations in general are liable, but which have more particularly affected that of the Old Jewry Chapel, you have been impelled to resign the office of Minister of this congregation.

They lament, indeed, at the same time that they admit and acquiesce in the full force of the honourable motives by which you have been actuated in soliciting a separation, alike painful to yourself and those for whose highest and best interests you evinced, on occasion of your parting discourse, under circumstances peculiarly solemn, such affecting and unequivocal evidence.

It only further remains for them, at present, to assure you, that whatever may be the field of your future exertions, the cordial good wishes and kind sympathy of the members of this congregation will ever attend you; and they devoutly pray that the blessing of Almighty God may prosper your labours, and make them increasingly useful to society, and especially instrumental to the well-being and happiness of yourself and family, both for time and for eternity.

I remain, Rev. and dear Sir, yours most sincerely, on behalf of the Congregation,

The Rev. D. Davison.

JAMES ESDAILE, Treasurer.

GREENGATE CONGREGATION, SALFORD.

THE annual meeting of the *Greengate Congregation, Salford*, was held Jan. 7, 1840, the Rev. R. B. Aspland, of Dukinfield, in the chair, when various liberal sentiments were proposed and supported by the Rev. J. R. Beard, the minister, the Revds. J. G. Robberds, T. May, W. Gaskell, and others, and several appropriate Hymns were sung.

UNITARIANISM AT STIRLING.

(Abridged from the Christian Pioneer.)

THE readers of the *Christian Pioneer* are aware, that religious services have, during the last year, been conducted by Mr. Harris and Mr. Maclellan, at Stirling, at least every three months.

The place of meeting was the Guild-Hall, kindly granted by the late Dean of Guild, a member of the Secession Church in that town. There were various expenses connected with the use of the building, but these were gladly defrayed by the Unitarians. At the last election of civic officers, another gentleman was appointed Dean of Guild. The Unitarians applied to him for the Hall for the 17th December, and he readily promised it on the former terms. On the 16th December, the following proceedings took place in the Town Council:—

The Provost presided, and the Meeting was opened with prayer by the Rev. Mr. Beith; who took his seat as one of the patrons of Cowane's Hospital.

Provost Galbraith said, He understood that the use of the Guild-Hall had been granted to a Mr. Harris, a Socinian preacher, for Tuesday evening, in order to propound and hold forth the doctrines of his sect. He (the Provost) could not bear of this being done, without raising his voice against it. Did he do otherwise, he certainly would be acting contrary to the dictates of his conscience. He was well aware that many respectable persons belonging to the town, had attended former meetings of this description; but that would have no effect upon him in the performance of his duty. He might as well allow the doctrines of Mahomet to be taught, as a religion which denied the divinity of the blessed Redeemer. He was sorry that the Hall had been granted, and that, consequently, he felt himself bound to take so decided a part against what had been done by the Dean of Guild; but feeling as he did on the subject, he could not do otherwise than move, that the liberty be recalled, and that the Hall should not again be

given for that purpose.—Mr. Yellowlees seconded the Provost's motion.

A debate ensued in which several of the speakers applied some very harsh terms to Unitarians and the doctrines which they hold: "Socinianism," "infidel doctrines," "infidelity under a mask" were the terms employed by a Reverend Divine, Mr. Beith, who sat as a member of the Common Council. It is right to add that several other members expressed much more liberal and enlightened sentiments. Bailie Smith moved as an Amendment that as the time was near at hand, Mr. Harris should be allowed the use of the Hall on this occasion, but not in future.

On the Provost's and Bailie Smith's motion being put to the vote, the motion of Bailie Smith was carried by a majority of 3; the numbers being 11 and 8.

The contemplated violation of the great principles of religious freedom, as well as of the engagements and courtesies of life, involved in these proceedings—the misrepresentations of Christian Unitarianism in which some of the speakers so liberally indulged, could not be suffered to pass in silence. Mr. Harris drew up and published "An Appeal to the serious and candid inhabitants of Stirling," in explanation and defence of the principles so bitterly assailed; and the publication has been eagerly purchased by numbers, whilst copies have also been addressed to most of the leading families in Stirling and its neighbourhood. The Trades' Hall having been procured, Mr. Harris preached on Thursday evening, Jan. 23, to a deeply attentive and very crowded congregation. The day and night were very tempestuous; but notwithstanding the Hall was filled to overflowing. Mr. Harris was afterwards entertained at supper by many of the friends, who are all in good heart and hope, that this *Protestant* attempt to put to silence the advocates of Scriptural inquiry, will issue in the advancement and diffusion of the principles it vainly hoped it would overawe.

LECTURES IN ST. MARK'S CHAPEL, EDINBURGH.

THE Rev. R. E. B. Maclellan has just concluded a series of afternoon discourses on the following portions of Scripture:—Isa. vii. 14; Isa. ix. 6; John i. 1; 1 Tim. iii. 16; Heb. i 2; Heb. i 6. The entire course was well attended by a highly respectable class of the citizens of Edinburgh. Many requests have been made to Mr. Maclellan to publish the whole series; compliance with which he has, for the present, declined.

CASE OF MR. ROBERT REID.

IN the Bible Christian for December last (*Vol. 1, p. 386, 3d Series*) it was stated that Mr. Robert Reid, who had formerly been a student for the ministry, under the care of the Presbytery of Antrim, but, from a change in his religious sentiments, had determined to join the Synod of Ulster, had made an application to the Presbytery to be again received under its care; stating that he could not subscribe the Westminster Confession, which the Synod requires, because he regarded some of its leading doctrines as erroneous; especially those relating to election and regeneration. The consideration of his application was postponed till the meeting of Presbytery in February last.

We understand that, on that occasion, Mr. Reid sent to the Presbytery a letter, stating that he could not conscientiously "continue to forward the terms" of his former application—that he had "not in the least changed the faith which he had *always* held"—that he had at one time felt himself "*a little cramped*" upon the doctrine of reprobation—but that, upon a "*careful and prayerful*" study, he has it "*again relaxed,*" &c. &c. &c.

[We believe the fact to be that Mr. Reid applied to the Presbytery of Antrim to be received under its care, after being rejected upon an examination before a Committee of the Synod of Ulster; and that he withdrew the application on being given to understand, by a member of the Synod's Committee, that, if he came forward for examination a second time, the members would be disposed to let him pass. We heartily rejoice that Mr. Reid has acted upon this suggestion.]

THE MORMONS, OR LATTER DAY SAINTS; AND THEIR PERSECUTIONS IN MISSOURI.

To the Editor of the Bible Christian.

SIR,—The following is an extract of a letter addressed to a respectable lady in this neighbourhood by her brother, who has resided for some years past in America, and who has become attached, from conviction, to a sect of Christians called "Mormons," or "Latter Day Saints." Although the writer does not enter into a lengthened or definite account of the peculiar views entertained by these people, yet he has said enough to excite sympathy with their sufferings. One would infer, from the barbarous treatment they have almost every where received throughout the United States, that they professed some enormously wicked and offensive doctrines, yet I am not aware that such is the case. I believe they are sincere, well-meaning enthusiasts; and one of their leading tenets cannot be too earnestly recommended, namely, a *practical* compliance with the spirit and requirements of the gospel. Their doctrines are bad, indeed, if not infinitely better than those of the community from which they have received such unrelenting persecution.

GEORGE HILL.

Crumlin, 18th February, 1840.

EXTRACT.

"When I wrote my last letter I was just on the eve of taking my departure from Canada for the western part of the United States,—a journey of about fifteen hundred miles,—which I accomplished during the summer. Shortly after my arrival at Far West, Missouri, we were much annoyed by mobs of regardless and wicked men, who had formed a determination to drive from out their possessions all who professed the name of "Latter Day Saints," or (as they called us) "Mormons;" and, finally, by means of misrepresentation, the mob prevailed on the Executive of the State to assist them, and, after having kept some of our brethren in prison and in fetters for a length of time—after massacring about forty of our people,—some men, some women, and some children,—whipping some to death, shooting others, and inflicting tortures worse than death on many, they at length forced us to leave the State. I dare say you have seen this affair mentioned in

the papers. "*The Mormon War*" has been published far and wide. We have, however, found a friendly reception in this State.* The general government is about to investigate the matter, and we hope soon to have redress from these grievances. I do hope that, next summer, I shall be permitted to see my relatives face to face, and satisfactorily account to them why I have thought proper to change from the name and faith of a Roman Catholic to the name and faith of a "Saint." Let no man vainly imagine in his heart that I went into this thing for temporal gain, or to obtain thereby the esteem and applause of the world. Every thing the contrary. I embraced merely because I found that these people *abide in the doctrines of Christ*; and because they do so abide they are persecuted, and their names cast out as evil. And, as *Moses* did before me, I chose rather to suffer *affliction with the people of God* than to enjoy the *pleasures of sin for a season*. I have now been a member of the church of Jesus Christ of "Latter Day Saints" since September 10, 1837; and I can now say (what no man can, or ever could say except he were a *saint*) that I know if I only hold fast that which I have until the Saviour shall come, or until the end, eternal life awaits me in the celestial kingdom of God. Others may *believe*, but it is the saints' privilege to *know each for himself*, and that *because* he has done the will of his heavenly Father,—John vii. 17. Read 2 Cor. v. 1; Eph. i. 9, 18; Phil. iii. 8, 10; Heb. x. 30, 34; 2 Pet. i. 2, 3. By these texts we find that the *saints*, in former days, went on from faith to faith, from belief to actual knowledge. And if we consult Thess. i. 8, we find that a mere belief will not enable us to escape the vengeance which will one day be taken on all who *know not God*, and obey not the *Gospel of Jesus Christ*. Therefore, in order that this "Gospel of the Kingdom" may be preached as a witness to all nations, before the "consummation" come (Matt. xxiv. 14). The Lord is now sending forth men whom he has called to go and preach it in all the world, as a witness to all nations that the end is at hand, and that all must repent and be baptized for the remission of their sins, which if they do they will lay their hands upon them, and they shall receive the Holy Ghost, who will teach them all things, make them saints, bring them on from belief to actual knowledge of God, and thereby enable them to stand in the *presence of the Son of Man*, and escape the *fearful judgments* which await this generation. May the Almighty God grant unto all my relatives, and all others who are honest in heart before Him, that they may have His grace imparted to them, know the truth when they hear it, and be finally saved in his *celestial kingdom*. — Amen."

[We observe, by the *Boston Christian Register*, that a numerous and highly respectable meeting of gentlemen was held in that city, at which a committee was appointed to inquire into the treatment received by the "Mormons" in Missouri; and this committee, after full inquiry, reported their *unanimous* opinion, that the complaints made by the sect were, in *all respects*, substantiated beyond a doubt. They recommended the members of the sect to the aid and sympathy of all Christian people.—B. C.]

UNITARIANISM IN ILLINOIS, AMERICA.

ABOUT two years ago, the Rev. WILLIAM P. HUNTINGTON was ordained as an *Evangelist*, or what we should here call a Missionary, by the Associated [Unitarian] Churches of Plymouth, Kingston, and Duxbury, in New England, and sent forth to Hillsborough and its vicinity, in the State of Illinois. Such were the acceptableness and fruit of his labours, that, on the expiration of his original engagement, he was retained there by the friends of the cause to which his services were devoted; and, with some aid from the American Unitarian Association, he has continued his labours till the last accounts, dated in December last. Besides supplying many scattered towns and hamlets in that vast territory with occasional preaching, Mr. Huntington has collected two very promising, we might even call them flourishing congregations in the towns of Quincy and Hillsborough, Illinois; and a very respectable one in Chicago, in Michigan. These societies are now engaged in erecting churches for their divine worship, and procuring the aid of settled pastors to conduct the services of their houses of prayer, and minister to them.

MANCHESTER COLLEGE.

THE Rev. R. WALLACE, who has, for twenty-five years, been minister of the Unitarian congregation in Chesterfield, Derbyshire, has given notice of his intention to resign his pastoral charge at midsummer next; having accepted a unanimous invitation to fill the theological chair in the College at Manchester. The announcement of Mr. Wallace's intention to remove from among them was received by the members of his flock with universal and deep regret; although they could not but be sensible of his great and peculiar fitness for the higher range of duties to which he has thus been called. Mr. Wallace's character, talents, and learning, amply justify the choice of the electors of the College, and give good omen of the success of the valuable institution over which he is to preside in its new locality.

THE REV. JAMES WATSON, AND THE CONGREGATION OF GREY-ABBEY.

THE Remonstrant Congregation of Grey-Abbey in the County of Down, on a late occasion entertained their Junior Minister, the Rev. James Watson, at a public dinner; W. K. BAILLIE, Esq. in the chair: on which occasion, the Chairman, in proposing Mr. Watson's health, pronounced a very gratifying eulogium upon the manner in which he had discharged the duties of his ministry: and in the name of the Congregation, requested his acceptance of a saddled and bridled horse, as a token of the esteem and affection with which he is regarded by the members of his flock. Mr. Watson returned thanks in eloquent and appropriate terms: and the evening was spent in the interchange of kindly and liberal sentiments.

THE REV. WILLIAM B. MINISS, AND THE CONGREGATION OF DROMORE.

WE are gratified to be enabled to record another transaction of the same kind with the foregoing in the present number of the *Bible Christian*. The Remonstrant Congregation of Dromore at

the close of public worship on Sunday, the 16th inst. held a meeting, at which the Rev. Samuel C. Nelson, formerly Minister of Dromore but now of Downpatrick, presided: and requested their present Minister the Rev. W. B. MINISS to accept of a Pulpit Gown, together with a Purse containing 40 Sovereigns, as a mark of their affectionate regard for him as a man and as a minister. The address with which the present was accompanied, bore strong testimony to Mr. Miniss's zeal, fidelity, and worth: and the expressions of kindness which it contained, were affectionately reciprocated by Mr. Miniss in his reply.—Such scenes are delightful to contemplate; and cannot but prove the source of comfort and encouragement, to persons engaged in a profession in which they must occasionally encounter many privations and disappointments.

SUMMARY OF PUBLIC OCCURRENCES.

THE COURT.—On Monday the 10th of February, the marriage of Her Most Gracious Majesty, Queen VICTORIA, and His Royal Highness, ALBERT, Prince of Saxe Coburg and Gotha, and second son of His Serene Highness the reigning Duke, was solemnized in the Chapel Royal, St. James': the Archbishop of Canterbury and the Bishop of London officiating at the ceremony. The day was marked by public demonstrations of joy in all the cities and principal towns of the empire: and many congratulatory addresses have already been forwarded to Her Majesty: which have been voted with perfect unanimity, by persons of every political party and sentiment. May the wishes, so dutifully and cordially expressed, on behalf of the Sovereign and her Royal Consort, be ratified!

PARLIAMENTARY.—On the morning of Saturday February 1st, the House of Commons divided, after a debate which lasted for four nights, on a motion made by Sir J. Yarde Buller, "that Her Majesty's present ministers do not possess the confidence of the House of Commons": when there appeared *for the motion*, 289: *against it*, 310: the motion was consequently lost, by a majority of 21.—In the same House of Parliament, a vote proposed by government to settle the sum of £50,000 per ann. for life upon His Royal Highness Prince ALBERT, was met by an amendment moved by Mr. Hume that the sum be £21,000: which was negatived by a very large majority; there being in favour of the amendment only 28 votes. It was then moved by Colonel Sibthorpe, that the sum to be settled on the Prince be £30,000 per ann. which on a division was carried. A bill to this effect has since received the royal assent.—The thanks of both Houses of Parliament were unanimously voted to the Governor General of India, to Sir John Keane, and to the army under his orders, for their military services in the campaign in Affghanistan, westward of the Indus, up to the storm and capture of Ghuznee: but several of the speakers in the debates, reserved the expression of their opinion upon the policy which had led to that expedition.—A motion was brought forward in the House of Commons, by Mr. T. Duncombe, for a bill to relieve Dissenters in England from the payment of Church Rates: but, being opposed by the ministry and others, it was lost.—A bill for reforming the corporations of various towns and boroughs in Ireland, has been introduced by the Government: and seems likely to pass with the general acquiescence of all parties.—The difficulties arising out of the conflicting decisions of the House of Com-

mons and the Court of Queen's Bench, on the question of privilege have not yet been arranged.

DOMESTIC.—Mr. John Frost (lately in the commission of the peace for the county of Hereford,) and two others, who had been found guilty with him of high treason, in consequence of an insurrectionary movement in the town and neighbourhood of Newport, have experienced the Royal clemency: the sentence of death having been commuted into one of transportation for life.—Various petitions have been signed for the abolition of capital punishments, some, in all cases whatever; others, in all cases but those of wilful murder.—Many parochial and other meetings have been held in Scotland, by persons connected with the Established [Presbyterian] Church: at which addresses to the legislature have been adopted, praying that Parliament may be pleased to take measures for preventing the intrusion of ministers into livings in the Church of Scotland, by lay patrons, contrary to the wishes of the parishioners: so as to give legal effect to the late Act of General Assembly concerning calls, commonly called the Veto Act: and thereby remove the present unseemly opposition and collision between the Civil and Ecclesiastical Tribunals in Scotland.—In Ireland, the Board of Directors of the Synod of Ulster's Schools have agreed to apply for aid for the Schools under their care, out of the funds placed in the hands of the Commissioners for National Education in Ireland.

FOREIGN AND COLONIAL.—During the last month, a despatch has been received from General WILLSHIRE, commanding a Brigade of the army in Afghanistan, which had been detached for the purpose of dethroning the Khan of Khelat, in consequence of his hostility to the British interests, announcing the complete success of the expedition: the town and citadel of Khelat having been carried by storm: and the Khan himself being among the slain.—A hostile collision has taken place between two of Her Majesty's ships of war, and a squadron of Chinese War Junks, in the Bocca Tigris, near Macao: in which, according to the reports which have been received, nine of the Chinese vessels, containing by estimate 900 men have been sunk. This unhappy occurrence arose out of a series of transactions, originating in the persevering attempts of the British merchants resident in Canton, or trading thither, to introduce into China, by force or fraud, opium from India; contrary to the laws of the Chinese empire, and the repeated injunctions of the government. A strong British force has been ordered to the Chinese seas: and it is feared that war will be the result.

CORRESPONDENCE.

THE Editor begs to acknowledge the receipt of communications from Q., H., G—B—e, O., B. C. D., and *A Young Layman*.

R. D. (R), and W. M. shall appear in our next number.

It is intended that, in future, the *Bible Christian* shall be printed in time to be forwarded to London, so as to be published there at the same time with other Magazines: namely, on the first day of each month: an arrangement which will ensure its being transmitted regularly to subscribers in all parts of England.

Our respected friend, W. J. O. will observe that his letter has been received: and that its contents have been duly attended to. Farther communications are requested.

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VOL. II.

THE GENERAL SYNOD OF ULSTER AND THE IRISH
BOARD OF NATIONAL EDUCATION.

THE recent adhesion of the Board of Directors of the Synod of Ulster's Schools, to the System administered by the Commissioners for National Education, having occasioned some controversy in the public prints, and the subject being one of great practical importance,—I beg leave to forward the following extracts from authentic documents, which will enable the readers of the *Bible Christian* to form some opinion upon the questions which have been lately agitated.

I. The plan and objects of the National Board and of the System which was intended to be introduced through its instrumentality, were first officially promulgated in a letter from the Right Hon. E. G. (now Lord) STANLEY, then Chief Secretary for Ireland, to His Grace the DUKE OF LEINSTER, dated *Irish Office, London, October, 1831*. This letter declared the object for which the Board was instituted to be, "to superintend a system of education, from which should be banished *even the suspicion of proselytism*: and which, admitting children of all religious persuasions, should not interfere with the peculiar tenets of any:"—and to afford to the country "*security* that while the interests of religion are not overlooked, *the most scrupulous care* should be taken not to interfere with the peculiar tenets of any description of Christian pupils."

Mr. Stanley's letter laid down the following rules to be adhered to by the Board of Commissioners, in administer-

ing the system of education placed under their controul; viz.

"It is the intention of the Government, that the Board should exercise a complete controul over the various Schools which may be erected under its auspices, or which, having been already established, may hereafter place themselves under its management, and submit to its regulations. Subject to these, applications for aid will be admissible from Christians of all denominations; but as one of the main objects must be to unite in one system children of different Creeds, and as much must depend upon the co-operation of the resident Clergy, the Board will probably look with peculiar favour upon applications proceeding either from,

"1st. The Protestant and Roman Catholic clergy of the Parish; or

"2nd. One of the Clergymen, and a certain number of Parishioners professing the opposite Creed; or

"3rd. Parishioners of both denominations.

"They will require that the Schools be kept open for a certain number of hours, on four or five days of the week, at the discretion of the Commissioners, for moral and literary education only; and that the remaining one or two days in the week be set apart for giving, separately, such religious Education to the children, as may be approved of by the Clergy of their respective persuasions.

"They will also permit and encourage the Clergy to give religious instruction to the children of their respective persuasions, either before or after the ordinary school hours, on the other days of the week.

"They will exercise the most entire controul over all books to be used in the Schools, whether in the combined literary, or separate religious instruction; none to be employed in the first, except under the sanction of the Board; nor in the latter, but with the approbation of the Members of the Board of the persuasion of those for whom they are intended."

II. Some of these instructions having been, as the Commissioners conceived, misunderstood, the Board subsequently issued a paper containing the sense in which they had themselves interpreted and acted upon the commission entrusted to them: and this document was sanctioned by the authority of Government. From this paper the following paragraphs are extracted:—

"I.—In giving a control, to individual Members of the Board, over Books to be used in the particular Religious Instruction of different denominations of Pupils, the Board do not understand that it was the intention of His Majesty's Government either to claim for themselves, or to vest in the Commissioners, any control over the use of the Sacred Scriptures, or over the Standards of the Established Churches of Ireland—or of Scotland—or of the Roman Catholic Church; but only over Books, composed by private authors; and that the control over these is required merely for the purpose of checking the introduction of Books of injurious tendency.

"V. By encouraging the Pastors of different denominations, to

give Religious Instruction to the Children of their respective Flocks, out of School hours, the Board understand, merely affording to such Pastors facility of access to the Pupils at the times specified, and not employing or remunerating them. And they understand that the Parents and Guardians of the Children are to determine to what denomination they respectively belong—the Board taking no cognizance of the matter.

“VI. The Board understand that the times for Religious Instruction are to be determined by the Local Patrons and Conductors of Schools; the power vested in the Board on that subject being merely to see that, at least, one week-day in the week is set apart for that purpose; they also understand, that the Religious Instruction given may, or may not be in the School-room, the choice of the place being left to the Pastors of the Children; but that liberty is to be secured to them to assemble the children of their respective flocks in the School-room, if they see fit.

“VII. The Board understand that they are not, in ordinary cases, to exercise control over the use of the School-rooms on Sundays, that control being left to the local conductors of the School; but that if any use be made of them, tending to contention and well founded complaints between adverse parties, it is competent for the Board to interfere for the purpose of remedying the evil.”

III. The Commissioners soon after their entry upon the duties of their office, published a body of Regulations and Directions to be attended to in making application to the Board for aid towards the building of School-houses, or for the support of Schools. The regulations relating to Religious Instruction, or bearing upon the mutual relation of the different sects of the community, are as follows:—

“On the regulation of the Schools as to Tuition, Attendance, &c.

“1.—The ordinary school business, during which all the children, of whatever denomination they be, are required to attend, and which is expected to embrace a competent number of hours in each day, is to consist exclusively of instruction in those branches which belong to a literary and moral education. Such extracts from Scripture as are prepared under the sanction of the Board, may be used, and are earnestly recommended by the Board to be used, during those hours allotted to this ordinary school business.

“2.—One day at least in each week (independently of the Sunday), is to be set apart for the religious instruction of the children, on which day such Pastors or other persons as are approved of by the parents or guardians of the children shall have access to them for that purpose, whether those pastors have signed the original application or not.

“3.—The managers of schools are also expected, should the parents of any of the children desire it, to afford convenient opportunity and facility for the same purpose either before or after the ordinary school business (as the Managers may determine), on other days of the week.

"4.—Any arrangement of this description that may be made, is to be publicly notified in the Schools, in order that those children, and those only, may be present at the religious instruction, whose parents and guardians approve of their being so.

"5.—The reading of the Scriptures, either in the authorized or Douay version, is regarded as a religious exercise, and, as such, is to be confined to those times which are set apart for religious instruction. The same regulation is also to be observed respecting prayer.

"On the Books to be used in the Schools.

"4.—If any other books than the Holy Scriptures, or the standard books of any Church to which any of the children belong, are to be employed in communicating religious instruction, the Pastor, or other religious teacher, who proposes to employ such book, is expected to communicate his intention to any individual Member of the Board, and consult with him respecting its suitableness.

"Miscellaneous.

"1.—It is the earnest wish of His Majesty's Government, and of the Commissioners, that the clergy and laity of the different religious denominations, in the country, co-operate with one another in conducting the schools connected with the Board. Nevertheless the Government and the Commissioners choose rather to leave this expression of their desire to the good feeling of applicants themselves, than to make it the subject of any express stipulation; persuaded, that when practicable, this recommendation will be attended to.

"3.—The Commissioners understand they are not, in ordinary cases, to exercise control over school-houses on Sundays, or beyond the hours of instruction on other days; that control being left to the local conductors of the school. But they expect that no use shall be made of the school rooms tending to contention, SUCH AS THE HOLDING OF POLITICAL MEETINGS IN THEM; and that they shall not be converted into places of public worship. Such use made of a school-house, built by aid from the Commissioners, will be held to be a violation of the principles of the National Education system; such a use made of a school-house received, after its establishment, into connexion with the Board, they will regard as a sufficient reason for withholding further aid, and dissolving the connexion.

"5.—It is expected that Clergymen of all denominations, even although they may not have signed the application to the Board, shall have free admission to the school; not to take part in the ordinary business, or to interrupt it; but as visitors, to observe how the school is conducted."

IV. The Board about the same period issued a paper of Instructions to the Inspectors, who were employed to visit the schools receiving aid from them, and to report upon their condition. Among these the following is worthy of notice:—

"In all schools receiving the ordinary rate of salary aided by the Commissioners, a certain number of days, at least four in each week, and certain hours, at least four in each day, are understood to be set apart for moral and literary education, during which, children of all denominations are to be educated together. During these hours, no book inculcating or countenancing peculiar views of religion is to be used. As the Holy Scripture is itself unhappily a subject of controversy in this country, both in regard to the books which constitute Scripture and to the translation of it; and as the introduction of the Bible into schools for common education, has created much contention and dispute, and prevented a very large proportion of the poorer classes of Ireland from sending their children to schools receiving Government aid, it is not to be introduced during the hours set apart for common education; but every facility is to be given for the reading and explaining of the Scriptures, either before or after these hours, or for any other mode of communicating religious instruction by such pastors or other persons as are approved by the parents or guardians of the children. One week-day, at least, is to be set apart for religious instruction, under the same restriction, namely, that it be given by instructors approved of by the parents or guardians of the pupils."

V. The System above detailed was no sooner published than it met with the most strenuous opposition from many persons who had previously distinguished themselves for the advocacy of intolerant principles in religion and politics. The General Synod of Ulster held a Special Meeting upon the subject: when it was agreed:—

"IV.—That it is our deliberate opinion, and decided conviction, that, in a Christian country, the Bible, unabridged and un mutilated, should form the basis of national education, as we learn from Deut. vi. 6, Psal. cxix. 9, John xvii. 17, 2 Tim. iii. 14, 15, 16; and that, consequently, we never can accede to any system that, in the least degree, interferes with the unrestricted possession and use of the Scriptures in our schools.

"V.—That we have heard with deep regret, that his Majesty's Government have proceeded to erect a Metropolitan Board of Education, vested with 'complete control' over all schools and teachers receiving public aid, and an 'entire control' over all school-books, whether for literary or religious education.

"VI.—That such an 'entire control' as, by the constitution of the Board, the Government have vested in the hands of one member of this body over all school-books employed by Ministers in the religious instruction of such children of their congregations as may attend the national schools, cannot, in our opinion, be transferred to, nor be exercised by, any one, without innovating upon our constitutional principles, and creating a supremacy over a church, the absolute parity of whose ministers is, and ever has been, one of her distinguishing and essential characteristics."

"VII.—That we cannot contemplate without peculiar disappro-

• One of the Commissioners, the Rev. J. Carille, was a minister of the Synod,

bation, that part of the proposed system which requires any member of the Synod, that may be called to the Board, to 'encourage' religious teachers in the inculcation of doctrines which he must conscientiously believe to be directly opposed to the Sacred Scriptures.

"VIII.—That for the reasons embodied in the four preceding Resolutions, the Metropolitan Board has not received the approbation, and does not possess the confidence, of this Synod; and that our Ministers and people are earnestly entreated to keep themselves totally unconnected with it.

"X.—That we shall, by a loyal, and dutiful, and earnest address to the Lord Lieutenant, and humble petition to the Commons' House of Parliament, endeavour to dissuade His Majesty's Government from the establishment of a system founded upon a supreme Board, vested with absolute and despotic power; a measure which we believe to be contrary to the soundest principles of political economy, and which, by its contemplated interference with the integrity and unrestricted use of the Scriptures, we believe to be opposed to the positive declaration of the word of God."

VI. At its meeting in Cookstown, 1833, the Synod agreed to submit to Government the four following Propositions, embodying all those modifications or alterations which they wished to introduce into the Regulations of the Board, as the condition of their placing their schools under the superintendence of the Board of Education:—

"1stly. That the Ministers and People of this Church, *without the necessary concurrence of the Ministers or Members of any other Church*, shall enjoy the right of applying to the Board of Education for aid to Schools, by a statement of the Constitution and Regulations of the Schools, accompanied with an engagement to adhere to them: but in this Proposition recognizing the right of the Board to consider the Regulations, and to decide accordingly.

"2ndly. That it shall be the right of all Parents to require of Patrons and Managers of Schools, to set apart for reading the Holy Scriptures a convenient and sufficient portion of the stated School Hours, and to direct the Master, or some other whom the Parents may appoint and provide, to superintend the reading.

"3rdly. That all Children whose Parents and Guardians shall so direct, shall daily read the Holy Scriptures during the period appointed, but that no compulsion whatever be employed to induce others to read, or remain during the reading.

"4thly. That every use of School-rooms be vested in the local Patrons or Committees, subject, in case of abuse, to the cognizance of the Board."

VII. These Propositions were laid by the Government before the Board of Education, and being by them considered, the following Minute was agreed to:—

"The Commissioners having considered the Propositions of the

Synod of Ulster thus submitted to them, are of opinion that these Propositions do not contain any thing inconsistent with the Principles of the System of Education committed to their charge; and his Excellency the Lord Lieutenant having approved thereof, they will receive application from the Patrons of Schools in conformity thereto, and grant aid, upon having such Queries as they shall deem necessary to put, satisfactorily answered."

VIII. This Minute of the Board of Commissioners having been reported to the Synod of Ulster at its meeting in Londonderry, 1834, it was moved that the Propositions of the Synod having been approved by the Government and by the Board of Commissioners, ministers and people should be at liberty to make application for aid to their schools through the National Board. To this an amendment was moved, consisting of four paragraphs: in the last of which the Synod renews its exhortation to its ministers and elders to refrain from connecting themselves with the Board. On a division this amendment was carried by a majority of 7: there being for the original motion, 62 ministers and 12 elders: total, 74: for the amendment, 56 ministers and 25 elders: total, 81.

IX. In December 1834, the Synod of Ulster held a special Meeting at which it was agreed that the Synod should itself endeavour to establish a system of congregational Schools, to be under the control of a body of Directors appointed by the Synod: and also to be subject to the Presbyteries and Sessions in whose neighbourhood the Schools might be situated. The principal points in the plan adopted are the following:—

"1. In these Schools the Scriptures in the authorized version, and the standard Catechisms of the Presbyterian Church, shall be daily taught to the children of our communion. The time to be occupied in these scriptural and catechetical exercises, to be regulated by the parents, under the advice of the session of each congregation.

"3. The children of other denominations may avail themselves of the literary advantages afforded by these schools, without being compelled to join in the religious exercises prescribed for our own children."

X. In the Fourth Report of the Commissioners of National Education in Ireland, for the year ended March 31, 1837, which was laid before Parliament, during the session of 1837, and printed by order of the House of Commons, the following passages occur:—

"VI.—34. Having received your Excellency's permission to

revise our existing rule as to religious instruction, we have anxiously considered whether we could effect such an alteration in the letter of it, without violating the principle, as might satisfy any of those who have been hitherto conscientiously opposed to us.

"35. The principle of the system, and which we consider fundamental and unalterable, is, that the National Schools shall be open alike to Christians of all denominations; therefore that no child shall be required to be present at any religious instruction or exercise of which his parents or guardians may disapprove, and that opportunities shall be afforded to all children to receive separately, at particular periods, such religious instruction as their parents or guardians may provide for them. The letter of the rule is, that religious instruction shall be given out of the hours during which all the children attending a School are assembled for common instruction.

"36. It has been considered by some, that to limit the time for religious instruction in this way, tends to discourage it altogether, and therefore that an opportunity should be afforded for giving it at whatever hour may be deemed most convenient.

"37. The rule as to time was framed with a view to convenience, and to convenience only, and it never has been considered by us that we should violate principle if we allowed religious instruction to be given during the ordinary School hours, provided such an arrangement were made as that children whose parents did not approve of it should not be required to attend or be present at it.

"38. We therefore propose *modifying the letter of the rule, so as to allow religious instruction to be given, and of course the Scriptures to be read, or the Catechism learned, during any of the School hours, provided such an arrangement be made as that no children shall take part in, or listen to any religious reading or instruction to which their parents or guardians object.*"

XI. Accordingly the following Rules were substituted for those originally published on the subject of religious instruction. It will be seen on comparing these Rules with the former ones, (given above, p. 75) that the only difference of importance between the two sets, consists in the omission of the clause relating to prayer; and in the new rule respecting the mode of administering instruction in the peculiar tenets of the different sects. The original rules required such instruction to be administered *out of* the hours during which the children are assembled for common instruction: the new rules admit of such instruction being given *during* the hours allotted to ordinary school business: care however being taken to prevent any child from being present at any course of religious instruction of which his parent or guardian may disapprove. In both sets of rules it seems to be equally provided that *any pastor, or other person approved of by the parents or*

guardians of children in attendance upon the School,—no matter what may be his religious tenets,—may have access to them, for the purpose of administering separate religious instruction.

“1.—The ordinary School business, during which all the Children of whatever denomination they be, are required to attend, is to embrace a competent number of hours in each day.

“2.—One day in each week, or part of a day (independently of Sunday), is to be set apart for the religious instruction of the Children, on which day such Pastors or other persons as are approved of by the Parents or Guardians of the Children, shall have access to them for that purpose, whether those Pastors have signed the original application or not.

“3.—The Managers of Schools are also expected to afford convenient opportunity and facility for the same purpose on other days of the week. But where any course of religious instruction is pursued in a School during School hours, to which the Parents of any of the Children attending it object, the Managers are to make an arrangement for having it given to those who are to receive it, at a stated time or times, and in a separate place, so as that no Children whose Parents or Guardians object to their being so, shall be present at it.

“4.—Any arrangement of this description that may be made is to be publicly notified in the Schools, in order that those Children, and those only, may be present at the religious instruction, whose Parents or Guardians approve of their being so.

“5.—The reading of the Scriptures, either in the Protestant authorized, or Douay version, comes within the rule as to religious instruction.

“6.—If any other Books than the Holy Scriptures, or the standard Books of the church to which the Children using them belong, are employed in communicating religious instruction, the title of each is to be made known to the Commissioners.”

XII. In this amended set of rules, the paragraph relating to the wish of Government and of the Commissioners that the clergy and laity of different denominations should co-operate together in the management of Schools connected with the Board, stands unaltered: and the rule prohibiting the use of the School-house as a place of worship, also remains exactly as it was.

XIII. Meanwhile the Synod of Ulster had made strenuous but unsuccessful attempts to raise funds for the endowment and support of Schools established under its patronage. From an early stage in its proceedings, it became manifest, that, without Government aid, the Synodical Schools would “languish, and languishing would die.” Application was accordingly made to Government:

and Government referred the applicants to the National Board. After various delays and hesitations, the Directors of the Synod's Schools did at last appoint a deputation, consisting of Drs. Cooke and Stewart, Mr. Morgan, Mr. Blackwood, &c. These gentlemen held a conference with the Commissioners in presence of the Lord Lieutenant: and the result has been that the Directors agreed to place their Schools under the management of the National Board: and the Commissioners consented to receive them, or rather to dispense the bounty of the nation to them, on a certain understanding or compact: which has been frequently adverted to in publications emanating from the leaders of the Synodical Board of Directors: but the full particulars of which, we think, are not yet before the public. In the mean time, it is known that the Directors and the Commissioners agreed upon a certain form or model of application for aid: which is to be observed and adhered to, *mutatis mutandis*, in applications for aid to the Synodical Schools. Of this model application the following is a copy:—

SYNOD OF ULSTER'S SCHOOLS.—The following is the model form of application to the National Board, for aid to Schools, as agreed upon by the Synod's School Directory:—

"TO THE COMMISSIONERS OF NATIONAL EDUCATION.

"The name of this School is———. It is situated in the townland of ——, Barony of ——, and County of ——; and is not near to any house of worship. Post town, ——, about —— mile, —— to the ——, ———. It was founded in ——, built by private subscriptions, and a building grant of £30, from the Kildare-street Society.—The house is —— feet by —— feet in the clear, and —— feet high in the side-wall; it is built of stone and lime, roofed with ——, and well fitted up with desks. It is all in one room, and wholly employed for the use of the children. It is held by lease, rent free. The School is under the management of a Committee, chosen by the parents of the children. Patron or superintendent, ———. The times for reading the holy Scriptures, and for catechetical instruction, are so arranged as not to interfere with, or impede, the scientific or secular business of the School; and no child whose parents or guardians object, is required to be present, or take part in those exercises; and no obstruction shall be offered to the children of such parents receiving such instruction elsewhere as they may think proper. The School opens in the Summer, at half-past nine, A. M., and continues till half-past five, P. M., with the interval of one hour, from one till two, for dinner. In the Winter, it opens at ten, and continues till three. In both Summer and Winter, it is held during six days of the

week. The School is open upon all days of the week, to the public of all denominations, who have liberty to inspect the registry, witness the mode of teaching, and see that the regulations of the School are faithfully observed; but no persons, except members of Committee, and officers of the Board, are permitted, *ex officio*, to interfere in the business or management of the School. The books used, in addition to the Scriptures, and the Westminster Catechisms, are those sanctioned by the Kildare-place Society. The number of children in attendance is —, of which — are males. There is a register and daily report book faithfully kept in the School. The children pay for reading, 2s; writing and accounts, 2s 6d; English grammar, geography, &c., 3s per quarter. The aid requested is, in addition to a grant of books, the sum of £8 per annum, to pay at the above rate for children whose parents are unable to pay, and whatever gratuity the Inspector of the Board may report the teacher to deserve.

“Signed, on behalf of the School,
“—————, Patron.”

XIV. The Directors of the Synod's Schools have published a Report on the subject of their Deputation's Transactions with the Government: in which, in addition to the facts above stated, they declare that it is part of their agreement with the Board, that their Schools are not to be bound by nor subject to any rules framed by the National Board, nor to any regulations whatever, except those stated in their application for aid. On this point the Commissioners have been applied to for explanations: which they have not given explicitly at present: referring their correspondents to their Annual Report, which is now in progress: and will soon be laid before Parliament. It is reasonable to allow the delay thus sought: and until the publication of the expected Report we suspend our judgment upon the most important question, whether the Board of Commissioners have or have not adhered to the plan, objects, and principles of their own system, as frequently proclaimed before Parliament and the country.

ABBOTT ON THE OBJECT OF EDUCATION.

THE following short passage from Abbott's works contains the true principle on which every dispassionate and thinking man will determine the question that is now so much agitated with respect to the true object of Education, and more particularly exposes that absurdity of absurdities that the Holy Scriptures should be the beginning, the middle,

and the end of all instruction for the poor. I send it without further comment. Yours,

V. D. M.

"Sometimes it has been said by an individual under the influence of a misguided interest in religious truth, that he will have nothing to do with human learning. He will study nothing but the Bible, and all his leisure hours he will give to meditation and prayer,—and thus he will devote his whole mind and strength to the promotion of his progress in piety. But, if there is any thing most manifest in God's intentions in regard to employment for man, it is that he should spend a very considerable portion on earth in acquiring knowledge—knowledge in all the extent and variety in which it is offered to human powers. The whole economy of nature is such as to allure man to the investigation of it, and the whole structure of his mind is so framed as to qualify him exactly for the work. 'There is something,' says Lord Brougham, 'positively agreeable to all men, to all at least whose nature is not most grovelling and base, in gaining knowledge for its own sake!' Persons who affect to despise the acquisition of knowledge seem to forget that the Author of the Bible is the Author of every thing we see around us. He gave man his constitution, and in surrounding him with an external nature so adapted to that constitution, and the study of which is so eminently calculated to afford him enjoyment, it could not have been his intention that man should neglect the investigation of it."

AN OLD TESTAMENT FOR YOUNG PEOPLE.

THERE is extant a History of the Creation of the World. It describes the successive formation of the earth, its plants, its animals, and of man the great master of all. It notices the multiplication of the human race, it mentions their power, their grandeur, and their luxury. It does not mention that they had any revealed law, but the fact of their enormous incurable viciousness proves its necessity. One family is saved, and to a patriarch in that line, the communications and instructions of Jehovah are frequent. A new mode is adopted; a race is chosen to convey the knowledge of God to mankind, and to keep its results in exemplary record for ever. Jacob and his race go to Egypt: they are enslaved there: Moses is sent

to inspire them with the love of freedom; they are removed from their place of slavery, and, during a journey to the land of their ancestors, receive a revealed law full of minute particulars, necessary for a people who had but little previous means of knowledge. They were led, through reward and suffering, to the Holy Land. Their religion was the harbinger of ours. Judaism was the schoolmaster to bring young mankind to the fulness of the stature of manhood in God. The Old Testament was the scripture with which our Saviour's own mind was so deeply imbued as to call its quotations to his aid on all occasions of anxiety and effort. He appealed to it in his teachings continually. The knowledge of it is made matter of praise to apostles and disciples. It was eloquence, argument, faith, and hope, to them. It spoke of the Messiah, and was one of his testimonies. Can such a work as this be unimportant to the followers of our Saviour? But there is a testimony to the authenticity of this ancient and interesting history, which injures its popularity as a book to be read aloud in the social circle, and that is the unsoftened and coarse relations of crime, which, in a few remarkable instances appear on its pages. For historical inquiry and in private study, this unflinching and unmitigated veracity is invaluable. To close investigators it accounts for severe dispensations, it proves that peculiar penal laws were not arbitrary but were necessary; and, indicating the abominations which the Hebrews sometimes imitated from their heathen neighbours, these revolting records, prove the necessity for making the elect people a select people. Superficial inquirers decry the Hebrew history because of these circumstances; and its exalted morals, and its laws, many of which are more humane than those which legislators deficient in christian feeling now perpetuate, are unknown to the general reader. The poetical and prophetic books only have justice done them; nor is this to be wondered at. In the days of our Puritan fathers the Bible was approached with an awe-excited state of feeling, which sanctified every word that it contained; but now, when reverential INQUIRY into its teachings takes the place of superstitious value for its letters, the difficulty of reading the history of the Hebrews in families is rendered very great. What then is to be done? Are we to put by the Old Testament, except where an

episodical relation occurs? or, are we to attempt *selection* from the books as they are read? or, refer to Mrs. Chappone's or some other index of the objectionable or unprofitable parts as respects reading aloud? All these modes are too troublesome for most families, and the attempt proposed here is to make the Bible History more of a household book than it can be where means like these are required. What is wanted is a Bible giving the relation as distinctly as possible, but omitting such words as are unpleasant in a mixed auditory, and such passages as relate crimes in a very detailed form which shock the moral feeling of the young and the virtuous. But would not this be "mutilating the Bible," says some honest zealot? Yes; at least, it may be called so: but by this very unimportant injury we get the Bible history much more generally read: and besides it is preposterous to talk of suppressing, concealing, or mutilating the Bible now. Every house may have a Bible of the New and Old Testament for a half crown: and we have reason to be thankful, that scarcely a Protestant Dissenter's family is without several. But what is wanted, is to get it *read*, not merely to possess it. A portion of Sunday night would be pleasantly and profitably employed in adding to the New Testament history some of the Old also. I am sure that many families do manage this matter; but it is with difficulty; and still many more do not attempt the difficulty. Mr. Butcher published a work of this kind called a "Methodized Bible;" but he has retained some very objectionable passages and having added reflections, seemingly rather of a dull and uninteresting kind, and sacred poetry, not very inspiring, to each chapter, it is made an unnecessarily expensive work. It is an old publication too, and does not fulfil the intention of this suggestion. Mr. Wellbeloved's Bible has many most important recommendations for the Biblical student, and indeed several of its readings are invaluable. Perhaps, if that excellent and candid Bible-scholar would take up such a work founded on his great Bible, it might become more rapidly popular than his more expensive Pentateuch; but it is obvious, that if the Old Testament history is worth being known, we have it not in a form now to have it read aloud in families. All genealogies might be left out and reference made to the Oxford or other Bible: as well as phrases, passages, and

relations which every judicious reader must remember as painful obstructions to reading aloud, and which require no further indication.

I have inquired if any work to supply this want existed and have not discovered any, and I have gone over Lownd's Catalogue of Biblical Literature, now in course of publication, but in vain. This "Librarian's Companion," I think that is the name, omits Mr. Carpenter's English publication of the Harmony of the Gospels, and in its lists of hymns and psalms forgets Kippis's collection: so that there may be excellent publications in this way which the publisher of that book never heard of. Indeed, for a historian of books, he is a little abusive of theologians who are heterodox in his mind: but this is an episode. If it may, without imputation of disrespect, be alluded to, Shakespeare has been made a family book by Mr. Bowdler. Now, is a book of dramatic literature, no matter of what eminence, to be adapted to every reader, and is a book of such vast importance as the Old Testament to be made an individual and not a social study? The Pictorial Bible is for the Sunday evenings of young people a great benefit, illustrating Bible history to the eye as well as the ear; but we want to have it made a welcome and general reading book. I am, Sir, respectfully,

R. D. (R.)-

Cork, Dec. 29, (Sunday.)

ORIGINAL POETRY.

DEATH.

Against all force,
Death ready stands to interpose his dart,
Fearless to be o'ermatched by living might.— *Milton.*

O TYRANT Death! stern, cold, relentless; thou
From whose all-withering grasp no power
On earth can save: thou, 'neath whose arm of might
Health, youth, e'en manhood's strength must sink o'erwhelm'd;
Thou, at whose glance the sparkling eye grows dim,
The mantling life-blood quick forsakes the cheek,
And hurries trembling to its citadel:
Too well, dread monster, has thine errand sped.

A tyrant, Death?
 Shall he be deem'd a tyrant stern, who would
 In mercy break the fetters of the slave,
 The captive free from bondage, or uncage
 The feather'd trembler from its narrow cell,
 And let it wing its boundless flight on high
 Toward its native heaven?—A tyrant, Death?
 Oh! rather say, the welcome messenger
 Of an Omnipotent and All-Wise God,
 Who for some blessed end, beyond the reach
 Of human ken, sees fit to sever all
 The ties that bind us to this earthly home,
 And raise our spirits, purified and free,
 To share the glories of that happy state,
 Where man shall lay aside this mortal frame,
 And stand forth, robed in immortality!

Be still then, vain and foolish heart, and with
 Adoring gratitude and steadfast faith,
 That hopeth all things, and can all endure,
 Yield thee in meek submission to the will
 Of him who "smites to bless, and wounds to heal."

Dublin, Jan. 17th, 1840. * *

"GOD MANIFEST IN THE FLESH."

1 Tim. iii. 16.

It is not my intention, reader, to re-write what has been written a thousand times on the above subject; nor have I any new interpretation to propose of that much controverted text. The passage, even as it stands, contains really no difficulty to any one who will sit down to examine it with a truly calm, unprejudiced mind, and who will take the pains to "compare spiritual things with spiritual." God, we are told, is manifest in all his works. "The invisible things of Him, from the creation of the world, are clearly seen, being understood by the things that are made." "The heavens declare his glory, and the firmament sheweth his handy work." These, in a language that cannot be misunderstood, teach us of the existence, the power, the wisdom, and goodness of the Deity. Well

then may it be said that he "was manifest in the flesh." Much more fully did Jesus reveal his character and attributes to the view of man. Christ displayed Him to us in an entirely new aspect;—in the fullest sense of the term as "*our Father*." The principles of his moral government, his intentions with respect to us, and his will, he also fully and explicitly revealed. And he was in person "the express *image*" of the unseen Deity. His miraculous power was a fit emblem of the Omnipotence of God; his wisdom a reflected ray of divine Omniscience; his benignity a good expression of his Father's mercy. And in the purity of his life, the benevolence of his disposition, the sublimity of his conduct, may we behold "the brightness of God's glory;" or a good representation of divine excellence, majesty, and goodness.

There is really then no difficulty whatever in the passage, save what arises from its inconsistency, as it stands, with the succeeding part of the sentence. For, according to the Trinitarian interpretation, not only was God actually manifest in flesh, but "*justified in the spirit, seen of angels,—received up into glory*." What, I ask, is the meaning of all this? Was it necessary that the Eternal Father should be *justified*? Was he then for the first time seen of angels? Or if the word be translated *messengers*, has the Invisible really been beheld by mortal men? And above all, what are we to understand by Jehovah's being *received* into glory? Thus the text, as at present rendered, is evidently erroneous; nor can we find in it any sense, unless we adopt the reading which critics tell us is the true one, namely: "*He who was manifest in the flesh, was justified in the spirit, &c.*"

But I have said that I did not intend to re-write what has formerly been written; nor do I. There is one argument, however, which I have not seen stated so fully as I could wish; and which seems to me an unanswerable one against those opinions we oppose. If any of our so-called Orthodox friends condescend to read these pages, I would humbly supplicate their attention to it.

Trinitarians in general, I believe, hold with ourselves the doctrine of the *immateriality* of the soul. I know that in these days of scepticism and unbelief, it has been questioned by some eminent philosophers; but their doubts are not generally entertained, and they have excited the

greatest horror, especially among our Trinitarian brethren, who have been alarmed lest the soul's immortality and the whole of religion itself were about to be destroyed. I entertain no such fears either for religion or for our hopes of eternal life from the speculations of philosophers; though I no more admit the doubts, or hold the opinions referred to, than those who are so much alarmed. But this is foreign to the question. I infer, however, from this circumstance, that they are believers in what may be termed the *spiritual nature* of the soul; and this is all that is necessary to the statement of my argument.

I. In the first place, I assert then, and am about to prove, I hope to their satisfaction, that their doctrine concerning “*God manifest in the flesh,*” destroys entirely the *Spirituality* of the Deity. To suppose that Jehovah was really incarnate,—to say that he was personally embodied, is to reduce him in idea from a perfect spirit to an imperfect compound Being, and to represent him, who, in the language of the Westminster Confession, is “without body, parts, or passions,” as truly corporeal as we are ourselves. In what, let me ask, consists the corporeity of man? What renders him material? Nought surely but the body of flesh with which he is endowed. So far as the mind is concerned, we all believe, as has been stated, in its immateriality. The immortal soul Trinitarians themselves hold, is as much a spirit as the Divine eternal mind. It is not so refined, it is not so exalted, it is not so intelligent a spirit;—still, as far as we know, it is as spiritual in its constitution. It is only by being enclosed in a mortal body;—it is only by the circumstance of our *incarnation*, if I may be allowed the phrase, that we become mortal and corporeal. If, then, we represent the Deity as being thus enclosed;—if we will assert that he was really and personally “manifest in the flesh;” do we not that moment destroy his spirituality? Do we not that moment make him a material being? Do we not rob him of one of his essential attributes, and represent him, like ourselves, a child of earth? I fearlessly appeal to the candid reader for an affirmative answer to these questions. From this argument I cannot conceive the possibility of an escape. And, ah! how pernicious is it thus to lower our conceptions of the Creator! And how awful to hear assembled Christians thus addressing the pure and perfect Spirit in the solemn

exercise of prayer:—"By the mystery of thy holy incarnation, by thy holy nativity and circumcision, by thy baptism, fasting, and temptation, by thine agony and bloody sweat, by thy cross and passion, by thy precious death and burial." Such language betrays the low ideas that multitudes still entertain of the God whom they worship. Alas! it betrays more;—it exposes Christianity itself to the sneers of infidelity:—even the Atheist may laugh when he hears Christians themselves talking of their *Creator's Death*. But this is not all.

II. In the second place, this doctrine, by destroying the spirituality, is, of course, plainly opposed to the *Invisibility* of the Deity. "No man" saith the Scripture, "hath seen God at any time; the only-begotten Son who is in the bosom of the Father, he hath declared him." But, say Trinitarians, God was beheld by mortal man; for he was really and personally present in the flesh! Will they attempt to escape from this conclusion by urging, that it was the body merely that was seen;—that his spirit was still invisible? Why, by the same subterfuge (for argument it is not) we can prove the invisibility of man: Reader, have you ever with the bodily eye beheld the spirit of your friend? Unless you have been accustomed to the society of ghosts, I presume I may make for you a negative reply. True, you have observed the influence of the mind upon the body;—you have in the bodily countenance frequently read the emotions of his mind. But after all, it was the body only that was visible. In truth we can be so, in this present state at least, solely through the medium of our bodies,—solely in being possessed of material frames. In this respect then was Jesus exposed to the view of thousands. He was seen, touched, and handled: consequently, if he were God, or if, as Trinitarians believe, the Deity resided in him, the Deity has been visible just as much as we. And though the Scriptures teach that "no eye *hath* seen or *can* see him;" yet, if the doctrine be true, not only has he been talked with face to face, but scourged, crowned with thorns, pierced, and nailed to a cross! Alas, for the credulity of Christians! When will they examine candidly the opinions they profess? And when will they perceive that there is a danger in believing, not too little only, but likewise too much?

III. But yet another consequence of the doctrine remains to be particularized, namely, that it destroys the *Immortality* of Deity;—that it leads u to the absurd—the preposterous belief, that the eternal Spirit was subjected unto death!

In what, I ask, consists that attribute which we call the Deity's *Immortality*? In nought certainly, but in being infinitely exalted above those corporeal changes that we must undergo. What too constitutes man a mortal? Surely nothing, save his subjection to those changes. He is so, only so far as his *body* is concerned. Mortality cannot, we believe, be attributed to mind. It, like its great Author, is exempt from the changes of our material part. It, Trinitarians will not deny, is as immortal as that Being who made us living souls. I put it, then seriously to the reader;—does not this doctrine virtually make the unchangeable and impassible Jehovah, as much a mortal as one of us. It speaks of his being born; of his increasing in wisdom and stature;—describes the manner of his life; the bitter sufferings he endured; his sweat as it were great drops of blood falling to the ground;—and it finally tells us of his crucifixion, his death, and his burial in the tomb. Of course the divine spirit did not die. Neither, we believe, does the human soul. It is only so far as the body is concerned, that mortality can be ascribed to either. In what sense then is God immortal, and man not so? Surely it brings him down in this respect also, to a level with weak, suffering, dying man.

O, but it will be said, I misunderstand the doctrine. The Deity only united himself to the man Christ Jesus, at the time of his baptism, and left him again previous to his death. Even so the arguments respecting his spirituality, and invisibility remain untouched. And if so, what becomes of the worship paid to the child Jesus? Or where is the incarnate Deity,—the God man, *now*? According to this explanation, in fact the so-called Orthodoxy vanishes, and becomes the Unitarian heresy, retaining its former name.

I leave these observations to the serious consideration of my Trinitarian brethren. But will they consider? No, not they indeed. They carefully shun inquiry. They think it criminal to question. All their language, and all their conduct betray a want of confidence in their own

views, and prove them suspicious of their truth. Well then I would urge my readers to point out, and to press upon them those consequences. I do so, not that they may triumph over them; I urge it solely for the sake of truth. It is our common Christianity that is at stake. What a weapon is such a doctrine in the hands of its adversaries? Is it strange that numbers have been driven into the ranks of infidelity? To believe that the infinite Spirit that pervades creation;—the Author of ten thousand worlds, in comparison with which this earth is “but a drop in the bucket, or the small dust of the balance;”—to believe that He should leave “the cares of universal empire,” and confine himself to this point in his boundless universe, and shut himself up in a human body, and submit himself to suffering and death; all for the purpose of rescuing us, worms of earth, from the operations of his own immutable decrees; is surely a sufficient task upon our reason, though unquestioning credulity, as experience proves, may accomplish it. But when to this we add the consequences here described; the doctrine surely *mocks at, not demands* belief.

B. C. D.

INFANTS' SCHOOLS.

MR. Baker, a member of the Central Society of Education, is the author of an excellent paper on the subject of Infants' Schools.—I propose giving you some extracts and remarks, of which you may make use if it suit your publication.

Infants' Schools, he informs us, after severe opposition have outlived the day of their adversity, and are now almost universally acknowledged to be very powerful moral aids to popular regeneration. The superior training, the settled habits of order produced by such training from a very early age, and the high degree of moral power which is called into active exercise, are a most valuable preparation for the more advanced schools.

A generation cannot pass away from the earth without leaving traces of the spirit by which it was animated. The most abiding features of the age now passing will be connected with educational and moral reforms. It is generally felt that society is improved in every grade, and it is admitted that the infant mind if placed under timely direction may help forward this moral progress, and that

the years which formerly were lost or worse than lost to the mass, are the period most valuable for restraining vicious, developing the kindly feelings, and implanting the germs of those virtues which exalt a people.

If we consider the various circumstances connected with the domestic arrangements of society, we see that many most valuable elements for early training, are not only wanting, but that they are alike inaccessible to parents of all classes. In the case of the mechanic, labourer, and the less wealthy tradesman, the mother as well as the father has to toil daily in procuring the means of subsistence. The elder brothers and sisters, if such there be, are employed in similar labours to their parents in earning a maintenance. To whom can the babes of such families be committed?

In the class of professional men and merchants, nursery maids and governors, may certainly be employed to assist the mother in the training of the infant mind. But were the mother and her assistants well qualified for this important task, which it is well known they are not, the work could not be carried on with the systematic efficiency which is afforded in the *Infants' School*; the discipline could not be sustained, the important element to good training, numbers, would be wanting, the variety of dispositions and habits which require and which elicit some of the valuable devices of the teacher would be absent, and even under the most favourable circumstances family instruction could bear no comparison with the modes of developement in the well-conducted *Infants' School*. "I do not know, (says Mr. Simpson, that intelligent Educationist,) in the present state of education in the middle and upper classes of society, that I could point out within my own knowledge half a dozen mothers, who I could say are qualified to educate their own children; and that is the result of the low state of education in the middle and upper classes.

By the position which the higher classes occupy, by the unnatural demands made upon their time, and by the bondage of fashion with which few struggle sufficiently to free themselves, the difficulties of educating their offspring are to them increased; and their wealth cannot purchase the scope for developing and correcting the moral and intellectual faculties of their children at home, which is

found in an Infants' School. Persons who are accustomed to the government of children, do not make those mistakes into which parents are liable to fall, who are often placed in difficult circumstances by the apparent caprice of temper manifested by their children. The latter are thus led into the exercise of undue severity, against which every child will rebel in thought, word, or deed, or to the expression of affection and applause which may or may not be merited. The child however, learns what value to put upon these parental manifestations; and according to its natural disposition or endowments, will be the sort of ascendancy it will obtain over its parent. Neither must the character of the parent be altogether left out of our consideration, whose treatment of the child will depend not only upon the advantages which have been enjoyed by such parent, but also upon the natural bias of his temper. The influence of servants is powerful over the young; the weak, the ignorant, the unskilful, and too often the vicious are placed in constant contact and communication with them. These persons are sometimes indifferent to the happiness of families; often they are ignorant of how large a mass of man's happiness or misery is under their sway. It is evidently impossible for parents to be constantly with their children; all that they can do is to provide schools on a system whose value is demonstrated by the effects, and to take such a personal interest in such schools, as shall ensure the introduction of all rational auxiliaries to education.

The evidence of those who have paid the closest attention to the effects of Infants' Schools is in the highest degree favourable. Facts might be produced which speak most strongly on the improvement in health, habits, manners, dispositions, and intelligence, which they have accomplished. The following queries were forwarded in 1836 to the parents of the children of 6 Infants' Schools in Glasgow:—

1. Do you find your child's health improved or injured since it went to the Infants' School?
2. Do you find it less or more obedient to you?
3. Do you find any alteration in your children's general behaviour?
4. Do you find your child has acquired any useful knowledge, and what kind, and to what extent?

To these questions, answers in writing were received from 221 parents; others waited personally on the teachers and expressed most favourable opinions upon the system. So satisfied are we that no other system for infantine management can be compared with this in the happy results it is capable of producing, that should schools be created throughout the country to the extent required for the Infants of the middle and working classes, and should the system be amplified in all those details which only practical teachers can execute, "There would be reason to expect, that in the course of time, the class enjoying it would rise higher in character than the class rejecting it, and thereby higher in social rank. This would settle the question, whether or not Infants' Schools are suitable for the higher classes of Society." (Simpson's Necessity for Popular Education.)

The objects of Infants' Schools are so important and still so little known, that it becomes necessary to state what they are, in order to show that they are *not* what in some instances have usurped their place. Some of the most important points have been overlooked by the promoters of such Schools; or the plans of instruction have been mechanically worked, while the *spirit* and *life* of the system have been unknown or unregarded.

Infants' Schools contemplate the training of children between the ages of two and six years. They receive Infants from the parental roof, to become to them father and friend, and tutor, all in one. Every aid which is necessary for the proper nurturing of a young child must be found among their provisions, or they are imperfect. Every device which the most judicious parent or experienced teacher can worthily employ in promoting the welfare of a child committed to their guidance, must be put in requisition in these Schools, or they will ill deserve the expressive title given to them by Lord Jeffrey, of "well-regulated, systematic nurseries." The home and the school are to be in them united; the kindness, the love of the indulgent and faithful mother is to be blended with the intelligent firmness of the enlightened teacher. The bodily health and strength are to be sustained by such appropriate and varied exercises as will tend to the equal development of every part of the physical system. The moral dispositions and habits are to be suited to the standard of the Christian

Scriptures by every example that can be made to bear upon their elucidation, and the precepts of the Saviour are to be made their rule of life. The mental energies are to be cultivated by correct observation, the senses being duly exercised and educated; this will lead to the acquisition and application of language, in which accuracy of expression is to be strictly cultivated. Things rather than words, or at all events, things and examples before words and explanations, must be the course of the Infants' Schools' teacher, if he would be successful in his labours.

Constant cheerfulness must reign in an Infants' School; occasional excitement is good, but the frequent recurrence of such a stimulant becomes a burden to all. The School must not be allowed to become a plaything, nor the frequent scene of light and frivolous amusements, nor yet an exhibition-room for the display of a few acquirements which surprise the multitude, but which neither improve the minds nor hearts of the children. Technical terms and unconnected scraps of knowledge, acquired by rote and above their comprehension, are, we had almost said, a positive evil. They were tolerated by the best friends of the system in its early days because it was thought difficult to adapt wholesome instruction to the narrow faculties of children; but they are a poor substitute for that knowledge which teaches how to live well,—which is to form useful and intelligent beings; and they should be abolished as soon as more rational modes are established,—as soon as teachers can be found to carry forward the real interests of the system, and lessons provided in harmony with its design and spirit.

REVIEW.

Sunday-School Instruction: the Substance of a Discourse, preached in the Meeting-House of the First Presbyterian Congregation, Holywood: By CHARLES J. M'ALESTER, Pastor of the Congregation. Belfast, Unitarian Tract Depository,—1840. pp. 24, 12mo.

WE beg leave most earnestly to recommend this truly evangelical discourse. It discusses in a brief but satisfactory manner some of the most interesting questions, relative to Sunday-School instruction: especially the three important ones,—what is the *use* of Sunday-Schools; *What* should be taught in Sunday-Schools; and *Who*

should be taught in Sunday-Schools.—Every minister, every parent, every Sunday-School teacher, and every Christian philanthropist will find in the compass of this short sermon, suggestions, counsels, and encouragements of the greatest value and usefulness. The discourse has great intrinsic merit: and the deep interest which the preacher has taken in the subject, and the various labours in which he has engaged for the promotion of Sunday-Schools, will give to his admonitions additional force and impressiveness.

Towards the close of his sermon, Mr. M'Alester takes occasion to draw the attention of his readers to the Northern Sunday-School Association, and to endeavour to excite some interest in its behalf. Fully coinciding in the sentiments which he has expressed, and desirous of giving them circulation wherever our pages may penetrate, we beg to transcribe the following extract:—

“I referred in the beginning of this discourse to the great and increasing interest in Sunday-Schools, which characterizes our day. This should be matter of thankfulness and rejoicing. For the establishment and support of these schools throughout the country, we are mainly indebted to the Sunday-School Society for Ireland. For more than thirty years it has been in active operation, supplying several thousand schools with the Scriptures and other books, and materially facilitating their management. By its benevolent exertions many have been taught to know the truths of salvation, who otherwise might still be strangers to them. It has caused the sun of righteousness to rise upon many a cabin and many a heart that else had never felt its influence; and has lent a powerful aid to the moral and religious improvement of the nation.

“I am the more willing to acknowledge the great good which this Society has accomplished, and is still accomplishing, because I have occasion to notice an act of illiberality on the part of its Committee, which detracts from their former character, and directly violates those generous and christian principles by which they are usually guided.

“When Ministers of our denomination, interested in Sunday-School Education, applied to them for that aid which was freely granted to others, and which, they presumed, would be as readily afforded to them, they were refused on the ground that ‘they denied what the committee believed to be among the fundamental doctrines of Christianity.’ Because of our alleged ignorance or unbelief, they refused us copies of the Holy Scriptures! Why, that is the very reason for which they should have been forward to grant them. We went to them, according to their own showing, strangers to the fundamental doctrines of the Gospel—and our children, it was to be presumed, in no better condition—and they refused us the only Book which revealed these doctrines! They

saw us, as they supposed, in darkness and danger, and they refused us that which, as Protestants, they believed contained the only true light, and the only hope of salvation! A cry is sometimes raised against Roman Catholics because they will not receive the Scriptures that are offered to them; and yet, when we—whom they believe to be farther from the truth than the Roman Catholic—when we stretched out our hands to receive their books, so inconsistent is their bigotry, they would not give them! But they went farther than this: they not only refused to give us the Scriptures and the Spelling Books at the reduced price, at which they supplied them to other schools; they even refused to give them at the full cost, and issued orders to their bookseller in Belfast not to sell us even a Primer or a Class-book at any price! Alas! how far does the bitterness of sectarianism carry even good men.

“The probable expectation of the Sunday-School Society for Ireland, in the strange and inconsistent conduct I have noticed, was to close the doors of our Sunday-Schools, and compel the children to attend where their own views of Christian doctrine would be instilled into the youthful mind. And this result, in many cases, followed; for the expense of books, and the difficulty of procuring other requisites, raised serious and often insurmountable obstacles to the continuance of the Schools.

“I rejoice to inform you, that by the establishment of a Sunday School Association in our own Body, aided by the Hibernian Bible Society, (whose liberal conduct proves a pleasing contrast to the bigotry of others,) all these obstacles have been removed, and every facility is afforded for the formation and management of Sunday-Schools. This Association was projected at the triennial meeting of Non-subscribing Presbyterians in 1838; but it was not organized till the beginning of last summer. When its principles and probable advantages are more generally known, I doubt not it will obtain, as it deserves, the liberal support of our brethren. While it has been formed to meet the wants of our own denomination, there is nothing exclusive in its character; and in the school-books it has published there is nothing that could, by the most fastidious and critical, be regarded as sectarian. Already it has effected some good in forming new schools and reviving old ones; it is calculated to effect much more; and if supported by our Church, is likely to wield a mighty influence over the hearts and hopes of the rising generation.”

We had wished to lay before our readers the concluding paragraphs of this sermon: but we have already copied as much as we feel justified in doing: and beg to refer all our readers to the discourse itself.

We trust we shall, ere long, see the outline which this discourse presents, filled up, by the publication of a *Manual for Sunday-School Teachers*, by the same author. A work of this kind is much wanted.

INTELLIGENCE.

OPENING OF THE NEW REMONSTRANT MEETING-HOUSE IN
COMBER, CO. DOWN.

THE lately formed Remonstrant Congregation in Comber, having, after various unavoidable delays, completed the erection of a Meeting-house for the celebration of their public worship, it was opened on Sunday, March 1st, 1840, by a religious service which was conducted by the Rev. Dr. MONTGOMERY with his usual effective and impressive eloquence. The Rev. JOHN MITCHEL, of Newry, Moderator for the year, of the Remonstrant Synod of Ulster, had been requested to officiate on this occasion, and had consented: but was afterwards obliged to decline, owing to an attack of illness, which, alas! carried him off by death two days before that appointed for the opening service. In the course of his sermon, Dr. Montgomery paid an affecting tribute to the zeal, fidelity, learning, and Christian spirit of Mr. Mitchel: to which it was evident that the hearts of his hearers responded. The collections amounted to £146.

The meeting-house is an elegant structure, of cut stone, in a pure and graceful style of architecture. Placed on a moderate elevation, where its effect is not marred by the neighbourhood of other buildings, it at once attracts and gratifies the eye. We congratulate the Unitarians of Comber on the successful completion of this beautiful fabric: we wish for them that prosperity as a Christian congregation to which their zeal and public spirit most justly entitle them: and for their minister, the Rev. W. H. DOHERTY, that extensive measure of usefulness, to which his character, talent, and devotion to his profession give him an ample claim.

IRISH UNITARIAN CHRISTIAN SOCIETY.

The Anniversary Sermons of the Irish Unitarian Christian Society will be preached in Dublin, on Sunday, the 26th of April next, by the Rev. J. G. ROBBERDS, of Manchester: that in the morning in Eustace Street Meeting-House, service to commence at 11 o'clock: that in the afternoon in Strand Street, service to commence at 2 o'clock.—The Annual Meeting of the Subscribers and friends of the Society, to hear and consider the Report of the Committee, and transact the usual business, will take place on the evening of Monday the 27th of April.

SYNOD OF ULSTER.—ROYAL BOUNTY.

A deputation of the Synod of Ulster, consisting of the Rev. Mr. Denham and Dr. Brown, and accompanied by a number of members connected with Ireland, lately had an interview with Lord Morpeth on the subject of conferring the *Regium Donum* on the present unendowed congregations connected with the Synod. His lordship's answer, though in accordance with the views of the deputation, held out no expectation of extending the bounty to the whole of the unendowed congregations, although a proportion of them would this year be provided for, and the others subsequently as the means at the disposal of government enabled them to do so.—*Belfast Chronicle*.

[We believe that Government has announced its intention to endow, forthwith, all those congregations in Ireland, whether belonging to the General Synod of Ulster, the Synod of Munster, the Seceding Synod, the Remonstrant Synod, or the Presbytery of Antrim, which are at present unendowed, and which raised from their own resources, a stipend towards the support of their minister, amounting to the sum of £35, for the year ending December 31, 1839: and that in future, it is to be a general rule, that in order to procure an endowment for any new congregation, it will be necessary for the applicants to show that they have raised from their own resources, and paid to their minister, a stipend of at least £35 per ann. *for three years* previous to the date of their application. The expediency of enacting some rule of this kind, must be obvious to all, although it may appear to some that a higher rate of stipend, say £40, might have been fixed upon with still greater advantage. The object in view we presume to have been threefold: 1st, to prevent the abuses which have grown up under the present system, many congregations having obtained endowments, although they never contained either population or resources sufficient to justify the erection of distinct worshipping societies. Congregations could be enumerated which never paid, since the time of their erection, £10 of stipend for any one year. Surely in places where such is the case, a congregation could not have been required, nor ought government to have applied the public resources in aid of such unnecessary erections. 2nd, The new rule is probably designed to enable the Government to assist those really efficient congregations, which have hitherto remained unendowed, owing to the number of ephemeral congregations in receipt of Bounty, which leave the Treasury in want of funds, to dispense any aid in some deserving cases. We believe the congregation of Comber belonging to the Remonstrant Synod, in addition to other heavy expenses, has paid to its minister the sum of £100 per ann. since his settlement: yet, whenever the Irish Government has been applied to on its behalf, *there have been no funds* available. 3rdly, The new arrangement will serve as a stimulus to congregations to act with decent liberality towards their ministers. What, after all, is the sum of £35 for the support of a gentleman, a scholar, and a Christian minister? Is it not well known, that a domestic servant costs a family more than entire congregations are willing to pay for the support of their pastor? It is time that the attention of congregations should be turned to this homely subject: and if the new arrangement of Royal Bounty has this effect, it will be of great service.]

THE ROMAN CATHOLIC PRELATES AND THE BOARD OF NATIONAL EDUCATION IN IRELAND.

The Roman Catholic Prelates have been scandalized by the dissensions prevailing in their own body, respecting the National System of Education: Dr. M'HALE, R. C. Archbishop of Tuam being a bitter assailant of the Board, of which Dr. MURRAY, R. C. Archbishop of Dublin is a member. In order to reconcile their difference, the R. C. Prelates on a late occasion submitted to the

Lord Lieutenant six regulations, by the enactment of which the unanimous co-operation of the Roman Catholic Bishops would be secured. These regulations are in substance as follows:—

1. In every school for the united education of Protestant and R. Catholic children, the R. C. Bishop of the Diocese, and one of the R. C. clergymen of the Parish, to be Patrons of the school, with power to prevent the appointment of a teacher whose moral or religious character may be objectionable to them: and to dismiss any such teacher if already appointed. 2. No Book or Tract whatsoever to be admitted into a National School, for the religious or moral instruction of the R. Catholic children, without the previous approbation of the four R. C. Archbishops. 3. In every National School in which the pupils are all Roman Catholic, the R. C. Bishop and Pastor to be the sole patrons, with full power to appoint and dismiss teachers, select all books for instruction, &c. &c. 4. Twelve Roman Catholic members to be added to the Board of Education: eight laymen, (two from each province,) to be selected by the Lord Lieutenant; and four Bishops, one from each province, to be elected by the R. C. Prelates thereof. 5. The Lecturers on Morals and History who are to instruct R. C. teachers, to be all Roman Catholics and approved by the Bishops of their respective dioceses. 6. A model school to be erected in each Province in Ireland.

To these propositions the Lord Lieutenant has returned a firm but temperate reply, in which he shows the impossibility of acceding to them without violating the fundamental principles of the National System.

Archbishop Murray has also published a letter in which he states in substance that the R. C. Prelates in agreeing to send forward the six regulations, were only actuated by a desire to promote unanimity among themselves: (i. e. to please Dr. M'Hale:) and by no means meant to declare that they considered the regulations either moderate, necessary, or expedient. If this be the case, the Prelates would have better consulted their own dignity by withholding them.

It is manifest that such privileges conferred upon any church or party would at once put an end to the system as a *National Institution*: destroy the object of the plan as designed to promote a united education of all sects: give just cause of offence to other religious bodies: and kindle the flames of polemic discord afresh throughout Ireland. The demand may at first sight appear embarrassing: but on the whole question, the course of the Government and the Board is clear. Let them yield to no encroachments, whether from Protestant or Roman Catholic: and they will be supported by a liberal and right-minded public. If their system cannot be maintained on these principles, we say, *let it fall!*

MANCHESTER NEW COLLEGE.

The Annual Meeting of the Trustees of this Institution was held in Cross-Street Chapel, Manchester, on the 19th of March, 1840, at which the Report of the Committee for the past year was read, and officers were elected for the ensuing twelve months. Sir BEN

JAMIN HEYWOOD, Bart. was requested to accept the office of President of the College. We understand that the Rev. ROBERT WALLACE of Chesterfield has been appointed the *Theological Tutor*: that the Rev. JOHN KENRICK will continue to deliver his valuable courses on *History and Belles Lettres*: that it is expected the Rev. J. J. TAYLER will lecture on *Ecclesiastical History*: the Rev. J. G. ROBBERDS on the *Hebrew and Syriac Languages, and English Composition*: and the Rev. JAMES MARTINEAU on *Mental and Moral Philosophy*. A committee specially appointed for the purpose are engaged in an active correspondence respecting the best mode of filling up the departments of *Classics, Mathematics, and Natural Philosophy*. MANCHESTER NEW COLLEGE has received a Charter under the Queen's Sign Manual, authorising the London University to receive its students, duly certified, as candidates for Degrees in Arts and Laws. We anticipate the cordial approbation of the whole body of liberal Dissenters to these arrangements.

SUMMARY OF PUBLIC OCCURRENCES.

PARLIAMENTARY.—The Irish Corporation Bill has passed the House of Commons, and has been read a first time in the house of Lords. A Bill has been introduced to give summary protection to persons publishing papers by order of either House of Parliament: as also one for amending the registration of Electors in the different Counties and Boroughs in Ireland: and one for improving the collection of the First Fruits and Tithes of Ecclesiastical Benefices in England; the object of which is to lay a tax upon valuable livings for the purpose of raising all the small ones to the amount of £300 per annum, each.

COLONIAL.—The Governor-General of India has advertised for contracts for 40,000 tons of shipping to be employed in transporting troops from Calcutta and Madras to the coast of China. It is said, that the expedition is to consist of 16,000 men of all arms: and upon their arrival in the Chinese seas, a certain communication is to be made to the Emperor of China. In the mean time, His Celestial Majesty has issued a decree, totally prohibiting the importation of British goods, and for ever excluding the subjects of Great Britain from trade with the Chinese Empire. Thus to all appearance we are on the eve of a rupture; and, disguise the question as we may, it is in fact a war in defence of the right of British traders to violate the laws and corrupt the morals of the Chinese Empire, by smuggling in opium. Will the British public not raise its voice in reprobation of this odious and inhuman *Opium War*?

PRUSSIA.—The king of Prussia some years since effected, by his Royal Authority, a compulsory union of the two Protestant churches existing in his dominions: the Reformed or Calvinistic, to which the Royal Family have adhered for several generations; and the Lutheran, to which most of the Protestants in the ancient territories of Prussia are attached. Many of the Lutherans complain, that in the terms of union, the peculiar principles of their Church have been sacrificed, in order to adapt the new establishment to the sentiments of the monarch: and many of them have been so deeply offended by the changes introduced, that they have determined to

emigrate to America and Australia, for the enjoyment of their religious institutions. About 1700 of them passed through England since autumn, landing at Newcastle-upon-Tyne, and proceeding by rail-road to Liverpool, whence they embark for the places of their destination: and many thousand more are preparing to follow them in the course of the approaching summer. It appears that the most rigorous measures have been employed by the Prussian Government, to induce them to conform to the National Church. One of their pastors, named Grabau, was imprisoned for 17 weeks in order to extort compliance: and was only released in consequence of a severe illness. M. Grabau is among the number of those who have already emigrated. These proceedings are every way disgraceful. We should have thought, the indignation excited by the persecution of the Protestants of the Tyrol, to whom Prussia afforded an asylum from the oppression of Austria, would have deterred any potentate in Germany from renewing such scenes of cruelty: but, Protestant or Catholic, bigots will be bigots still.

FRANCE.—The King of the French has been compelled by an adverse majority in the Chamber of Deputies, to accept the resignation of Marshal SOULT and his colleagues in administration. A new cabinet has been formed under M. THIERS.

SPAIN.—The Spanish Government in consequence of a popular tumult in the capital, in which no lives were lost, has declared Madrid in a state of siege, and proclaimed martial law. The press has been placed under a censorship.

OBITUARY.

THE REV. JOHN MITCHEL.

JOHN MITCHEL IS NO MORE! Most mysterious are the ways of Providence. How often are the amiable, the virtuous, and the useful cut off from the earth; whilst the weak, the worthless, and the evil-doing are allowed to remain cumberers of the ground. The death of this excellent man took place on the 28th of February last, in the 59th year of his age, and the 35th year of his ministry. He was the son of a very respectable farmer who resided near Cumber Glady, a village in the County of Londonderry. The rudiments of classical education, he received at a seminary conducted by the Rev. Francis Gray, minister of Boveva, whose reputation as a teacher stood deservedly high. When he had completed the usual school course, he entered the University of Glasgow, where he was distinguished as a diligent and successful student. On leaving college he was taken under the care of the Presbytery of Derry; and the more aged members of that body still remember the satisfactory manner in which he passed through all the prescribed examinations and trials. He was licensed to preach the gospel on the 7th of August, 1804. His moral and literary qualifications soon attracted attention, and only a few months had elapsed, when he received and accepted a unanimous call to Dungiven, the congregation in which he was reared. In that comparatively obscure corner of the vineyard he laboured assiduously and successfully for about fourteen years. At the end of that time, having continued

to advance in public estimation as his moral and professional character became more generally known, he was invited at the demise of Dr. Black, to undertake the co-pastoral charge of the old congregation of Derry, a field of more extensive usefulness. His installation took place in the month of August, 1819.

In 1822, the annual meeting of the General Synod was held in the town of Newry. Mr. Mitchel was elected Moderator for the ensuing twelve months; and it was determined that the body should, next year, be convened in Armagh. During that interval of time, both these places became vacant, by the death of their respective ministers. The people of Newry, having received favourable accounts of Mr. Mitchel's clerical conduct and character, deputed two of their leading members, in whose judgment they had confidence, to attend the sermon which, according to established custom, was to be delivered by him on opening the then approaching Synod. In consequence of the report made by these gentlemen, it was resolved, without a single dissentient voice, that a call should be drawn up, and forwarded to him in Armagh. One equally harmonious was agreed to by this latter congregation; and these highly gratifying testimonials of approbation were both presented to him on the same day. After due deliberation, he decided on resigning his situation in Derry, and acceding to the application from Newry. The motive by which he was chiefly induced to relinquish a settlement in which he had hitherto been happy, I have it in my power to state. About this season of his life, a material change had been wrought in his religious belief; and he knew that the sentiments of the worshipping society to which he was going, were much more in unison with his own, than those generally prevalent in the society from which he was about to remove. He entered on the care of Newry congregation on the 2d of September, 1823; and from that day until the day of his decease, he enjoyed the esteem, and lived in the hearts of that enlightened and liberal people. Indeed, this was his well merited lot in both his former charges. That happened to Mr. Mitchel which has rarely, if ever, happened to any other Presbyterian clergyman. In the course of his professional life, he received four different calls from four different places, and each of those calls was perfectly unanimous.

Owing to the operation of hereditary prejudices, this single-minded man, was, in the earlier part of his ministry, a sincere advocate of those principles which are usually styled orthodox; though, even then, no feeling of bigotry or uncharitableness could find a moment's harbour in his breast. First impressions are not easily effaced. He had been made to repeat the Shorter Catechism by rote, ere he could well articulate its words. When a mere boy, the Westminster Confession had been placed in his hands, and he was taught to reverence that formula as he revered the Bible. But, in God's good time, the rays of divine truth began to dissipate the murky gloominess of Calvinism; and his innate candour would not allow him to close his eyes against the perception of the light. In a well-written obituary recently inserted in one of the Newry Journals, it is intimated that Mr. Mitchel was led to abjure Trinitarianism during his residence in Dungiven. This, in my opin-

ion, is a mistake. At that season, doubts concerning the doctrine may have occasionally passed over his mind; but it was not till after his removal to Derry that he became a decided Unitarian. The circumstance which gave rise to this change of opinion was, in a great measure accidental, perhaps it ought rather to be called providential. On entering the drawing room of a friend in that city, he opened a book which happened to be lying on the table, and found it to be a controversial discourse published by Dr. Joseph Hutton, then minister of Leeds, and one of the most successful assailants of the orthodox hypothesis. Mr. Mitchel obtained a perusal of the pamphlet, and was staggered by the powerful arguments it contained. Willing to follow truth wherever she might lead, he determined to investigate the important question at issue more closely and impartially than he had heretofore done; and farther reading and thinking terminated in conviction. From the commencement to the conclusion of his mortal career, his path was that of the just, and was consequently marked by a gradual and agreeable ascension. He was continually going on from strength to strength, from one degree of intellectual and religious attainment to another, and rising higher and higher every day in the estimation of the wise and worthy.

In conduct and conversation, Mr. Mitchel was an Israelite without guile. He was all sincerity and openness. So pure was his mind, that it was perfectly transparent. He wore no cloak, because he had no deformity to conceal.

Perhaps, the most prominent feature in the character of our departed friend, was a rare and happy combination of mildness in demeanour with steadfastness of purpose. With the ornament of a meek and quiet spirit he was largely endowed. The suavity of his manners was the natural and irrepressible out-gushing of the kindliness with which his heart overflowed. He has frequently been designated as the Melancthon of modern Remonstrants. The name is not altogether appropriate, for whilst Mr. Mitchel possessed all the peaceableness and moderation of that eminent Reformer, he was vastly superior to him in moral courage and integrity. Though gentle and forbearing towards every individual who came in his way, to no human being would he succumb on occasions wherein conscience was concerned, nor could any temptation induce him to sacrifice one particle of principle. Throughout the commotions by which the General Synod was for some years convulsed, in consequence of the introduction of arbitrary and innovating regulations, he acted the part of an honest and intrepid man. When, at the meeting in 1827, an attempt was made to effect a delusive semblance of uniformity in opinion on certain theological points;—when what has been termed the “heart-probing,” but which might more aptly be denominated the soul-blackening test was imposed;—when many ministers of the body, allowing the love of stipend to prevail over the love of rectitude, stood up in a crowded house of worship, and with pallid cheeks, quivering lips, and downcast countenances, solemnly professed a doctrine which numbers of the lookers-on had often heard them ridicule as absurd,—in that trying conjuncture, Mr. Mitchel was one of the few Daniels, who fearlessly refused to fall down before the golden idol. His righteousness he

held fast, and would not let it go. At the subsequent Synod in Cookstown, he evinced similar manliness of mind, and affixed his signature to a spirited protest against the famous, or rather infamous conscience-wounding overtures. Finding that no peace could be enjoyed in that turbulent assembly—finding that there was nothing “but violence and strife in the city, and that deceit and guile were in the midst thereof,” he and his associates resolved “to make unto themselves wings and fly away,” in the hope of being at rest. They renounced connexion with the domineering Sanhedrim, and established the Remonstrant Synod of Ulster.

But whilst Mr. Mitchel firmly maintained on every suitable occasion what he believed to be the truth, he cherished the most liberal and charitable feelings with regard to those who differed from him on doctrinal subjects, and cheerfully allowed to others that Christian liberty which he demanded for himself.

As a theological writer, our friend's abilities are universally acknowledged. Besides contributing various valuable articles to certain periodicals of a religious cast, he published in 1828 a volume of excellent sermons, which have passed through two numerous editions, and have done essential service to the cause of genuine religion. He was also the editor, and, I believe, almost exclusively the composer of Prayers intended chiefly for the use of families,—a work which evidently indicates the heart-felt piety of its Author. He was sometimes compelled to engage in controversy through the medium of the press, with individuals by whom his principles had been rudely and wantonly attacked; yet so temperate, undictatorial, and Christian was the tone and temper of his replies, that if he did not convince his assailants, he could hardly fail to gain their good-will. The simple, unaffected style of his compositions bears a striking similitude to the unaffected simplicity of his personal character.

On Mr. Mitchel's distinguished eminence as a preacher I deem it unnecessary to descant. His meekly persuasive eloquence was calculated to make, at least a temporary impression on even the most obdurate.

The nature of the disease which led to a catastrophe so fatal, I have not with certainty ascertained. It is supposed to have been a bilious fever, brought on by exposure to cold whilst he was attending a funeral. His bodily sufferings did not appear to be severe. If they were, he endured them with exemplary patience. Not a murmur escaped from his lips. He spoke of his dissolution, as an event which he had been in the habit of contemplating, and the approach of which he awaited with calmness and composure. On the eve of his departure, he called all the members of his family around him, attempted in feeble accents to soothe their sorrow by words of comfort; and addressed to them individually such admonition and advice, as he thought suitable to their respective dispositions and circumstances:—then fixing on each of them in succession a look of ardent and affectionate regard, he raised his clasped hands in the attitude of prayer, and kept them in that position until they dropt gradually down from debility. Whilst he was thus in the act of blessing his nearest and dearest relatives, he was virtually parted from them; for he almost immediately began to doze into a

state of apparent unconsciousness, and soon fell quietly and profoundly asleep. "Keep innocency, and take heed to the thing that is right; for these will bring a man peace at the last."

The fall of our universally revered friend has given a moral shock to surrounding society,—has caused a general heart-quake throughout the wide circle of his acquaintance. In losing him, Unitarians have lost one of the ablest and most successful supporters of their principles. A void has been made in our ranks which will not speedily or easily be supplied. He has been caught up from amongst us, and his mantle has fallen on no one. The people of Newry have lost a pastor who never wearied in the performance of his various duties, who was their adviser in cases of difficulty, their comforter in seasons of distress, and their friend in all the vicissitudes of fortune. His amiable and affectionate wife has lost a husband who was the helper of her joys, and the partaker of her cares, anxieties, and troubles. His children have lost a father who was the guardian of their infancy, the instructor of their youth, and who would have proved the best and safest counsellor of their maturer years. No doubt, the more lovely he was in his life, the greater is the bereavement which his family have sustained by his death, and the bitterer must be the anguish which they are at present enduring. Yet the time is coming, when the very circumstance which now augments their affliction will be as balm to their wounded spirits. The time is coming when they will take a melancholy pleasure in reflecting on his estimable qualities and feel a laudable pride on hearing them recounted. The good name which he has left behind him, will be to his descendants a lasting, and in various respects, a valuable legacy. Seldom have I known the seed of the righteous to be forsaken.

By those who were not acquainted with Mr. Mitchel, it may be supposed that I have drawn a too highly coloured picture of his character. Perhaps I have,—for I loved the man. This however I do sincerely aver—I am not conscious of having used the slightest exaggeration. Imperfections he may have had, like every child of mortality; imperfections he *must* have had; but these were far, far overbalanced by his diversified virtues. "Men, I know, forget"—but I know also, that there are individuals by whom he will never be forgotten—individuals, in whose affections his memory will be fresh, when his remains shall have mouldered into dust.

W. P.

CORRESPONDENCE.

In future, the Bible Christian will be regularly forwarded to London, in time to be published there, and transmitted to the various towns in England along with the other magazines, on the first day of each month.

"A Subscriber" has been received. We would recommend him to write to the Committee on the subject.

Several articles of Review are unavoidably postponed: as also the Memoir of the late Dr. Hutton of Downpatrick.

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MORMONISM.

[THE following account of the origin and principles of the sect called "*Mormonists*," or "*Latter-Day Saints*," is founded on a pamphlet published by a Mr. Batcheler, of New York. We have been favoured with a perusal of this pamphlet, which completely satisfies us, that the attempt of the inhabitants of Missouri, to suppress the Mormon fraternity by force, was as unnecessary as it was cruel. (*See Bible Christian*, 3d series, Vol. ii. p. 68.) So weak a delusion as that which this new religion consecrates, could not, if left unmolested, have survived its authors. Persecution may prolong its existence for some forty or fifty years.]

THE Mormon sect owes its origin to a prophet named JOSEPH SMITH, Jun. who resided several years in Palmyra, N. Y. Fifty of the leading inhabitants of this place have published a statement, declaring his character to have been very bad:—a drunkard, gambler, fortune-teller, profane swearer, and debauchee, who was not to be believed on his oath: but doubtless this arises from their envy at the wealth and distinction which he has gained. Joseph spent much of his early life in digging for money hidden in the bowels of the earth, where he was enabled to discern it by means of a stone which he carried in his hat. We have not heard that he enriched either himself or his employers by these mining speculations. He also practised the useful art of telling fortunes: and occasionally of looking through and into stones, in which he saw many curious and interesting objects: as he has often been heard to declare. These exercises of his

rare talents have given occasion to many invidious attacks upon worthy Joseph, by his old neighbours and other calumnious persons: but who will regard any censures proceeding from such a quarter? Is not a prophet's word a sufficient voucher for his own integrity?

In the year 1827, Joseph made it known to the world, that he had made a discovery of far more importance than the treasure for which he had so long sought in vain. This was a *Golden Bible*: consisting of a number of plates of solid gold engraved with mystical characters, to which he was guided by an angel sent for the purpose by the Almighty. The prophet stated that, after he had obtained the precious treasure, an evil spirit, either Satan himself or one of his myrmidons, assaulted him with the intention of getting possession of it, and actually "jerked" it out of his hands. But the prophet, nothing daunted, seized the plates again, and ran off with them at full speed, pursued by the demon, who at length overtook him; and in a rage, applied his *hoof* to honest Joseph in such a direction, and with such violence, that it raised him three or four feet from the ground! The impetus thus gained however so assisted his flight, that he eventually outstripped the fiend, and reached a place of safety with the Golden Bible. He was commanded by the Lord not to show the plates to any human being until the appointed time should arrive; of which he was to be informed in due season: and in the mean time he was instructed to bury them once more in the earth.

About this time, Joseph ran away with the daughter of a respectable farmer in Pennsylvania, and married her: and he declared that the plates which had been thus miraculously discovered, were, by divine appointment, to be deciphered and translated by the first-born of this auspicious marriage, and by no other. In due time, the expected interpreter made his appearance: but, alas for the deceitfulness even of an angel's word! *the child was still-born!* The veracious Joseph, on this occasion, complained that the Almighty had treated him very ill; in fact, had regularly taken him in: yet he bore no malice, for having received a commission to translate the contents of the golden plates himself, he cheerfully applied to the task. As the prophet either could not write with sufficient correctness, or which is more probable, as his hand had a pecu-

liar tremulousness while engaged in the work of translation (for it appears that it was chiefly in his spiritual moments that he prosecuted the work), he employed an amanuensis, Oliver Cowdery by name,—fit associate, it appears, in all respects, for such a task,—who wrote as he dictated. The characters on the plates being in the "*Reformed Egyptian Hieroglyphics*," or "*Ancient Egyptian Short-hand*," and the language of the Golden Bible moreover being completely dead and non-descript, it was no easy matter for Joseph to translate it correctly; but all difficulties disappeared before inspiration: and he was miraculously enabled to produce a version into vernacular English (or rather vernacular Yankee), *equally* divine and infallible with the sacred original. Of this, two editions have been printed, under the title of the "*Book of Mormon*;" constituting the sacred and symbolic book of the sect. Another difficulty with which Joseph had to contend, was that of making a translation from the divine plates of gold (which were not to be viewed by any mortal eye but his own), while his amanuensis sat beside him or before him, to take down the inspired version: and it is evident, that however faithful Oliver Cowdery might be as an amanuensis, still he might have been tempted now and then to take a peep: but this obstacle Joseph was enabled to remove by a very simple contrivance. He placed a stone in the crown of his hat, drew the hat down upon his own face; and thus was enabled to see through walls, and rocks, and forests; and could distinguish clearly the characters engraved upon the plates, while they lay concealed at the distance of several miles, where he had buried them in the woods; and, what is still more surprising, he would see them when his eyes were closed *just as distinctly* as when they were open!

The Book of Mormon, when produced to the world, met with various success; some applauded, others derided it. The latter insisted on seeing the golden tablets whence it had been translated; and Joseph promised that on a certain day they should be forthcoming. Here again, however, the Almighty failed to keep his word: and occasioned to the simple-minded prophet who had credulously trusted in him, a second disappointment. However, a certain number of the chosen members of the sect which had already begun to gather around Prophet Smith, were informed that they were to behold the sacred plates of gold,

and to be the witnesses of their reality to all the world. They were men in all respects like-minded to the prophet himself: and *of course* are accused by their neighbours of being drunken, profane, dissipated, and abandoned men, whom they could not and would not believe upon oath: but they were the chosen witnesses, and with their testimony we must rest satisfied. However, before they were conducted to the place of deposit, they received their instructions from Prophet Smith, which must be allowed to have been extremely judicious under existing circumstances. They were informed that "they should see and hear those things *by faith*: and then they should testify to the world, *as though* they had seen and heard: as, *I see a man, and hear his voice.*" Accordingly eleven witnesses, including Cowdery aforesaid, the father and two brothers of the prophet, a personage named Martin Harris, and six other men, have testified that they saw the plates, which seemed to be of solid gold; that they had handled them and examined the character and workmanship, which to them appeared curious and ancient. Moreover, a piece of paper was shown by Martin Harris to Professor Anthon, of New-York, containing, as was asserted, an exact *fac-simile* of one of these "Reformed Egyptian Hieroglyphic" tablets: but the Professor only shows his ignorance by his remarks upon this document. "This paper," he says, "was in fact a singular scrawl. It consisted of all kinds of crooked characters, disposed in columns, and had evidently been prepared by some person who had before him at the time, a book, containing various alphabets. Greek and Hebrew letters, crosses and flourishes, Roman letters, inverted or placed sideways, were arranged in perpendicular columns, and the whole ended in a rude delineation of a circle, divided into various compartments decked with various strange marks, and evidently copied after the Mexican Calendar given by Humboldt; but copied in such a way as not immediately to betray the source from which it was derived. The paper contained any thing else but *Egyptian Hieroglyphics.*" So much for Professor Anthon's learning and judgment! It may be supposed, however, that the paper shown to him was not an accurate representation of the genuine Golden Bible; but this is altogether a mistaken suspicion. Who can doubt the competence or credibility of Martin Harris, who was

one of the original witnesses; and who, as he has repeatedly asserted, has conversed with Jesus Christ, Angels, and the Devil. "Christ," he says, "is the handsomest man he ever saw;" and the Devil looks "very much like a jackass," with very short, smooth hair, similar to that of a mouse.

The Book of Mormon contains the history of the ancient inhabitants of America, who, it seems, were a branch of the house of Israel, of the tribe of Joseph, of whom the Indians are still a remnant: but the principal nation of them having fallen in battle in the fourth or fifth century, one of their prophets, whose name was Mormon, saw fit to make an abridgment of their histories, their prophecies, and their doctrine, which he engraved on plates, and afterwards being slain, the record fell into the hands of his son Moroni; who being hunted by his enemies, was directed to deposit the record safely in the earth: with a promise from God that it should be preserved, and that it should be brought to light in the latter days, by means of a gentile nation who should possess the land. This deposit was made about A.D. 420, on a hill then called Cumora, now in Ontario County. It was discovered, as above stated, in 1827, and translated in 1830.

The Book forms a very extraordinary supplement to the Bible. In particular, it tells of one Jared who fled from Babel shortly after the flood, to America, "an island of the sea," in decked vessels, in which he was commanded to insert no glass windows;—"for behold they will be dashed in pieces:"—a command which Jared doubtless obeyed; seeing that window-glass was not invented till many centuries afterwards. This precaution excluded the light: and the vessels were so tight, "like unto a dish," that when the hatches were shut down, no air could enter. But omniscience suggested a remedy which would not have occurred to mere human wit. "The Lord said unto the brother of Jared, behold thou shalt make a hole in the top thereof, and also in the bottom thereof; and when thou shalt suffer for air, thou shalt unstop the holes thereof, and receive air. And if so be that the water come in upon thee, behold ye shall stop the holes thereof, that ye may not perish in the flood." How many useful discoveries have been lost to the world! Until the publication of Prophet Smith's version of the Book of Mormon, no one in modern times had ever thought of reviving the plan of

ventilating ships after the divine suggestion,—*by means of a hole in the bottom!*

Jared and his companions having by the plan above described reached America in safety, several prophets appeared among the nation which sprung from them in after times: who however kept up a familiar correspondence with the father-land. So intimate was their acquaintance with the state of affairs in Judea, that one of them was able to quote a text from the Prophet Malachi, which was not written till 200 years afterwards. “For behold, saith the prophet, the day soon cometh that all the proud,” &c. —Nor is this at all wonderful: for we find the writers of the Book of Mormon able to quote the favourite expression of our own immortal Shakespeare with the same facility that we can do at the present day: as for example, “the fabric of a vision:” the land from which “no traveller returns:” “the driven snow,” &c. &c. The writers of this ancient record also speak quite familiarly of the mariner’s compass, “modern astronomical ideas,” &c. The last phrase we may take to be an anticipation of Dr. Chalmers: not that we would insinuate a charge of plagiarism against the latter: the fact is only that Mormon and he happened both to hit upon the same expression; and Mormon chanced to get it first, as Puff says.

In process of time the descendants of Jared’s colony were joined by a detachment of Jews who came direct from the Holy Land, at the time of the siege and capture of Jerusalem by Nebuchadnezzar. Their leader was Lehi, a Jewish prophet: of whom there is no mention in the commonly received scriptures, but a very full account in the Golden Bible. His followers consisted of the tribe of Joseph (we thought until now that the posterity of Joseph had composed *two* tribes), who fled from Jerusalem, where, it seems, they dwelt: which shews how little our common maps are to be relied on, which place Ephraim and Manasseh quite in a different region. Several prophets were raised up in America for their instruction: who poured forth the light of their foreknowledge in a copious stream of prediction, affording a most remarkable contrast to the dim faint glimpses of futurity which were afforded to the inhabitants of Palestine. Ages before the advent of the Messiah, the Jews in America were informed of his name, &c.: “and he shall be called Jesus Christ, the son of God,

and his mother's name shall be Mary." Miracles were also wrought in the name of Jesus in the new world, centuries before he was born: nay, a Christian Church was established there, having clergy, other officers, a church order and discipline, religious ordinances, baptism and the Lord's Supper; and all described with a minuteness which puts to shame the niggardly information vouchsafed by the apostles who wrote our common New Testament. How many controversies would have been obviated, had they only imitated the particularity of their brethren of the Book of Mormon! It was doubtless owing to the familiar view which these American seers of old obtained of divine things, that they learned to speak with corresponding familiarity of their inspired brethren in the old world: for instance, when they have occasion to mention Joshua, or Samuel, or Gideon, they use the liberty of old friends and acquaintances; and very naturally speak of them, as Josh, Sam, and Gid! [N.B. We believe this last abbreviation is still retained in New England: perhaps it may have come down by tradition from the authors of the Golden Bible, through the Mohawks, or some other branch of the tribe of Joseph.] In consequence of the copious flood of inspired instruction which passed over the land at this period, a very happy state of things prevailed. "There were no robbers, nor murderers; neither were there Lamanites nor Neumites, *nor any manner of ites.*" But there were wars, however: for we all know that in war, *killing is no murder*: and in these early American wars there was certainly quite enough of bloodshed. Conspicuous among the warriors whose exploits are commemorated in the Book of Mormon, stands the heroic CORIANTUMR, who lived long prior to the Christian Era. This chieftain after having lost in one war, "two millions of mighty men, and also their wives and children"—which would make at a very low calculation six millions of subjects, succeeded in collecting together another army composed of "men, women, and *children*, all armed with weapons of war, having shields, breast-plates, and head-plates:" we suppose of the same curious and antique manufacture as the plates composing the Golden Bible. This army met another of the same description under SHIZ: and after fighting several days and nights, the two hostile bodies completely annihilated each other. SHIZ and CORIANTUMR were the last

that remained: and they killed each other, so that not a soul survived. It was doubtless from a vague tradition of this historical event that Curran was enabled to invent his celebrated story of the Kilkenny Cats.

Enough! enough! It is always a painful task to have to expose human weakness and depravity: and I suppose my readers are already fully satisfied of the real merits of the Book of Mormon, and of the stupid and wicked impostors who have succeeded in palming it upon the thousands whom they have deluded.

But it may be said the letter from the *Latter-day-Saint* which appeared in the Bible Christian, contains no allusion to the Golden Bible, or to the Book of Mormon, or to Prophet Smith, or any of the particulars above stated.—True, most true: but in this the writer of that letter has only practised the usual policy of the sect. The Mormonist emissaries never broach their peculiar doctrines at first, when they make their appearance in a new locality. They collect the people around them; hold forth on general subjects: manifest the deepest earnestness and religious zeal: form a sect: and then gradually begin to unfold to its members their distinguishing tenets. This was especially the case with Mr. PARLEY P. PRATT,—the Mormon Missionary at New York: whose fooleries gave occasion to Mr. Batcheler's pamphlet. He was preaching for months in New York before it was known or suspected that he was a Mormonist.

The whole subject affords a melancholy view of the obliquities of the human mind on the subject of religion. Who could have suspected, *a priore*, that such a system should have met with a favourable reception among the free and enlightened inhabitants of the United States of America?

It should be borne in mind, that I have drawn up this sketch to detect imposture, not to justify persecution. The leaders of the Mormonists I believe to be consummate knaves, and blasphemous impostors: but their followers *must* be sincere, else they would not have braved persecution rather than abandon their tenets. To persecute them therefore in the way that the State of Missouri has done, is to add temporal wrong to the spiritual injury which has already been inflicted on them by designing men: and is incapable of defence.

LINES

Written upon reading some details regarding the Slave-trade recently collected.

AGAIN! yet once! awake the trumpet tone;
 Invoke the sanction of th' Eternal laws:
 Call back the soldiers to the field half-won,
 And fling abroad the banner of THE CAUSE!

By every tie ye own to Him who sheds
 Light, love, and safety on your guarded land:
 The fence of waters round your border spreads,
 And keeps you in the hollow of His hand,—

Start from your fettered sloth—awake! arise!—
 This is no hour to muse and fold the hands,
 When every gale comes fraught with captive cries,
 And chafing ocean teems with pirate bands:—

Lest Freedom the ungrateful soil forsake;
 And, cast, dishonored, from her river-throne,
 The queen of cities, in her time, partake
 The curse that broods on Rome and Babylon.

In vain a senate touched—ah late!—with shame,
 Devote the dross that nations love too well,
 To wash the crimson blot from Britain's name,—
 And fling a treasure in the yawning hell.

More precious gifts must glut the demon's ire;
 Yet other arms demands the battle-day:—
 Young hearts enkindled by no earthly fire,—
 Lips by the spirit taught to plead and pray.

Be witness! ye who led the arduous fight,
 Whose faith unshrinking, in the hottest hour
 Of Moloch's conquest, hoped in hope's despite,—
 Confided in THE TRUTH, and found it POWER.

SPIRIT OF WILBERFORCE!— that, in delay
 Of burdened years, above coevals blest,
 Saw the bright dawning of a better day,—
 Then turned rejoicing to thy sainted rest.

And THOU!— companion in the task of love,—
 CLARKSON! yet granted to our fond desire;
 Our lagging energies do thou reprove,
 And rouse a sparkle of the ancient fire.

For you how many speechless feelings swell;—
 Bright are the amaranthine wreaths ye wear;
 And white the pages that your victories tell,
 Bloodless, nor tarnished by a widow's tear.

Ye younger race, with equal faith essay
 To still the sorrows of the fatherless;
 Snatch from the iron scourge its quivering prey, —
 From shame and outrage woman's tenderness.

Then love THE MAN, whate'er the hue he bears,
 Revere God's image in a brother's face:—
 Pour the glad message in the captive's ears,
 And point the sinner to a Saviour's grace.

So may the swarthy sons of Ham no more
 Enrich with tears of blood a foreign sod:
 Peace shall descend upon the blighted shore,
 And Cush and Mizraim lift the hands to God.

H.

SECOND LETTER ON TEMPERANCE.

To the Editor of The Bible Christian.

34, Eccles-street, Dublin, 3d April, 1840.

DEAR SIR,—Your kind insertion of my letter on Temperance of the 10th Feb. [See B. C. 3d Ser. Vol. ii. p. 46.] induces me to again address you on this very important subject. The rapid progress of Tee-Totalism, or a total abstinence from the use of all intoxicating drinks, must be looked upon as one of the most extraordinary events in the history of our country; indeed, I may say, in the history of man. The object of my former letter was to draw the attention of your readers to the great moral reformation that is spreading, with rapid strides over our native land, in the hope that it would rouse them to an active exertion in the furtherance of the glorious work, and as you have kindly (and permit to add wisely, as I think, also) opened your pages to communications on the subject, I hope it will soon be taken up by abler pens than mine, so that the readers of the *Bible Christian* may have the most ample information on all the points of this deeply interesting question. The time has passed by, when men may stand neuter on the subject. The time has arrived, when its advocates are called upon to adopt a higher tone than they have hitherto generally used, in bringing it before the public mind, and I do hope that Unitarian Christians will soon come zealously forward in support of a principle, which, it must be admitted, is well calculated to diffuse the blessings of peace, and comfort, and happiness, over the land. These, my dear sir, are results to

which no good man, to which no man entitled to be called a Christian, can be indifferent. In my last letter I alluded to the proceedings of the Rev. THEOBALD MATHEW of Cork, and I ventured to predict that we should soon have in Ireland one million of Tee-Totallers. I believe that that anticipation is already fully realized. That good man is labouring with undiminished zeal in this noble cause. He is now in this city; and I think he is winning the esteem of all who come in contact with him, by his amiable manners, and unassuming deportment. He is well fitted to carry forward the mission of peace and love to which he has been appointed, and in many parts of the country he now has the active co-operation of his clerical brethren, who have been driven forward by the people, to take their proper position as leaders in this holy cause. Here and there some single-minded clergyman of the Established Church, and a few Presbyterian Ministers, may be found in our ranks. Many members of the Society of Friends, and a few Unitarian Laymen, are honestly engaged in the promotion of this work of Christian love. That so few among *us*, who from our position in society, and from our profession of religion, are so peculiarly called on to be active in works of kindness to our fellow-creatures are thus engaged, is to me a subject of much regret. The principle of a complete renunciation of the use of all intoxicating drinks, is either true or false. If true, it ought to be adopted; if false, it should be repudiated. The poor and illiterate, who have suffered deeply from habits of intemperance, are eagerly hastening to shake off their chains, and to become free men—but are not the rich and the educated also sufferers from the baleful effects of their drinking customs? It is, alas! but too true, that there are among them also, many sad victims to these degrading practices. Why then is it that they so generally refuse their support to this work of regeneration? Can they see no beauty and no truth in the doctrine, which, if universally adopted, must carry blessings incalculable in its train? Is the cold and selfish principle of personal and sensual gratification never to give way before the godlike practice of a warm and enlarged philanthropy, which would teach them, on this question of Temperance, the duties they owe to their fellow-men, and which, I contend, involves a total abstinence from the use of all intoxicating drinks. It is

idle of any man to tell me that he is a moderate user of them. There can be no such thing as moderation in the use of articles which are never useful, but always injurious to persons in health, just in proportion to the quantity consumed; and besides, it is from the ranks of these so called moderate men, that all the drunkards who are annually hastened into the presence of their Creator are supplied. Makers, sellers, consumers of intoxicating drinks, think of these things! If it be the duty of men professing to be the followers of Christ, to exhibit in their lives as good an example as they can to their fellow-creatures, can you be held guiltless of the sin and misery produced by drinking customs, and which you do not do all in your power to prevent, so long as you continue these customs yourselves? We constantly hear of the depravity and wickedness of the poor; the effects of their crimes are a constant source of anxiety and apprehension to all other classes of society; and such must ever be the case, while they are allowed to remain in their present state of destitution: so that it is the decided interest, as well as the bounden duty, of every man whom the Almighty has placed in comfortable circumstances, to endeavour to improve the condition of his less favoured fellow-creatures. If men be careless in the performance of this duty, they deserve to feel all the pains and penalties which naturally result from such neglect.

In a future letter it is my intention to give you some statistics on the subject of our drinking customs, with reference to the annual drain of our national resources, and the amount of crime of which they are either directly or indirectly the cause.

I shall conclude, for the present, by urging the necessity of an anxious examination of this most important question, and an earnest appeal to those who may be convinced of the truth of my views, not to hold back any longer, but to come forward zealously and at once in their support. I am, my dear Sir, yours faithfully,

JAMES HAUGHTON.

A HINT TO THE CANDID INQUIRER AFTER SCRIPTURAL TRUTH.

READER, when you sit down to peruse the Word of Life, after seeking the assistance of divine wisdom, and remov-

ing, as far as in you lies, all prejudices and partialities from your mind, without which such petition will be of no avail; endeavour to place yourself in the situation of the writer or speaker whose words may form the subject of your investigations. Recollect, so far as your knowledge may enable you, the history of the times in which he lived. Picture to yourself the state of civilization, the manners and customs, of that period. Bear in mind the opinions, the errors and prejudices, of that people of whom he writes, or to whom he addresses himself; and above all, keep the particular design of his instructions steadily in your view. Attend minutely to what vice it is he wishes to correct, to what error he is combating, to what circumstance it was that suggested his admonition, and, in short, to the nature and tenor of his discourse. These things you may generally collect by examining the passage to which your attention is directed, *in connexion* with those that immediately precede, and those which follow it. And when you have thus compared spiritual things with spiritual, remember to interpret them, not according to your own preconceived opinions, but agreeably to the design of their inspired author; or, if this cannot with certainty be ascertained, in conformity with the ideas they would most likely suggest in the minds of those to whom they were originally addressed.

It is from a culpable inattention to these things,—it is from sitting down to read the Book of Life with all our accustomed thoughts and feelings and *prejudices* about us, and from a foolish idea that the state of the world *then* was precisely similar to what it is *now*, that many of the sneers of scepticism, and the errors of superstition, have equally their rise. Take, for instance, the objection started against many parts of the Old Testament, on account of their alleged immorality. It is true that that sacred book should not be put indiscriminately into the hands of children. Every reasonable man must admit, that much of it to us seems exceedingly lax in its expressions; and, without very judicious management, in such hands must prove pernicious. But is this any objection against the inspiration of those parts, or the general utility of the sacred volume? No. It only proves that a merciful Providence adapted his instructions to the human mind *as it then was*; that he accommodated his holy Word to its ignorance and

barbarism. This circumstance, therefore, so far from being an objection, is really a proof of their divine origin; and, instead of leading us to sneer and cavil, should make us deeply thankful for our superior information; for now God, by the instrumentality of the gospel, has "put his law in our inward parts, and upon our minds has he written it;" now has he "caused righteousness and praise to spring forth before all the nations of the earth."

Again, take the devout, if not superstitious, reverence which many good but unlearned Christians pay to the word *faith*. I say pay to the *word*; for I am convinced that those who reverence it most in appearance, attach no definite idea to that word. It is true that faith—that is, a belief in Jesus as the Messiah—is much insisted on throughout the whole of the blessed gospel. Both by our Lord and his apostles, it is put prominently forward, and repeatedly and strenuously enjoined. And why is it so? Let us recur, for a moment, to the history of our Saviour's appearance, and to the expectations of men at that time, and we can be at no loss for a satisfactory reply. The Jews were anxiously awaiting the coming of a temporal prince, to re-establish the throne of David, and free them from the yoke of Roman bondage. Jesus, though he called himself the son of David, assumed not such a character. In their eyes he seemed an humble peasant.—Though possessed of miraculous powers, his language was mild, his actions splendid but not warlike, his whole deportment peaceable in the extreme. His kingdom was not of this world, he told them. He refused, even when taken by force, to be made by them a king. He, therefore, completely disappointed their every anticipation; and when he was seized by the rulers, deserted by the multitude, and put to death upon the cross, the hopes of even his most faithful followers were shaken; and to the great body of the Jewish nation, Christ crucified became a stumbling-block. Then, indeed, it was absolutely necessary to inculcate faith. And hence we find the Saviour saying, "Believe and thou shalt be saved." "Dost thou believe that I am the Son of God?" And hence also the great object of Paul's labours was to prove from the scriptures, "that this Jesus whom I preach unto you is Christ." But does the same necessity exist now for urging Christians to believe? Do not all sects and parties now hold

that Jesus is the Christ? Is the fact of his crucifixion now a stumbling-block in the way of one single individual? Why then so strenuously insist upon that which every one cordially admits? Or what is the meaning of this clamour about faith? If there be any danger on the subject now, it arises from the *credulity*, not the *scepticism*, of Christians. Men are prone to believe any thing, no matter how incredible, if, only, it be not at open variance with their prejudices; and in truth, the more mysterious and absurd any religious doctrine is, the more readily will it gain credence.

This credulity proceeds, in a great measure, from a misinterpretation of those passages in the New Testament to which I have alluded. Bible readers detach them from the scripture with which they are connected. They do not take into consideration the circumstances that called them forth: and hence they attribute to them a wrong meaning; and are continually groping about in their own minds after some mysterious and indefinite feeling, that they may consider the result and evidence of their faith.

Many more illustrations I might adduce of the same error, in the interpretation of the Book of Life: but enough has been said, I trust, to convince the candid inquirer of the utility of the hint I have now given. Would that Christians would cease to bend the Scriptures into a forced conformity with their own opinions! When will they learn to regulate their belief implicitly according to the teaching of the Scriptures? B. C. D.

THE CHINESE OPIUM TRADE, WAR, AND CHRISTIANITY.

THE occurrences respecting the opium trade have at last occasioned a declaration of war between China and Great Britain. An important question for the consideration of *Bible Christians* is,—Are hostilities on such grounds justifiable? The following data might assist in determining this question.

It appears from the last and most careful estimate* which has been published of the population of China, that the whole empire contains nearly 353,000,000 of inhabitants.

* Taken by Dr. Morrison, with conviction of its veracity, from an official work called *Ta-tsing*, published in 1825.—The exact number is 352,866,012.

The quantity of opium imported into China in British vessels in 1837-38, according to the return of the Canton General Chamber of Commerce, was, from Patna, 14,116 chests; Benares, 3,638 chests; Malwa, 7,891; making a total of 25,645 chests; or 3,462,075lb weight.

Taking the population as above stated, and making the usual deduction for women and children, there would appear to be in the empire of China 70 millions of adult males; and supposing that one half of these are resident in China Proper, and that at present one man in 70 is addicted to the habitual use of opium, which is a high average, considering that the trade in it has sprung up almost entirely within the last twenty years,—it would appear that each opium-smoker must consume, on an average, *nearly 7lb weight of opium each year*; an average which will, on reflection, appear enormous; and such as must, in many of the cases which exceed the average, give rise to results that amply justify the indignation with which the Chinese Government views those who perseveringly violate the laws which have been promulgated for the suppression of this demoralizing and pernicious trade.

It has been said by the opium smugglers, that the indignation manifested by the Government of China against the importing of opium is entirely hypocritical; and that the only object of the prohibitory edicts is, to procure bribes from the British merchants for conniving at their contraband traffic. Granting that such were the case, would the British Nation have any right to go to war with the Chinese for the purpose of compelling them to admit an article which their laws condemn? But the facts of the case contradict the imputation thus thrown upon the Chinese Government: for it is notorious that bribes, to a very large amount, have been offered to the Official Agents of the Empire at Canton, to obtain their connivance, and have been refused; not from any dislike to the principle of bribery in the abstract,—for with it they are believed to be sufficiently familiar: but because, as they declare, in this particular instance, the central Government is so much in earnest, that connivance would be dangerous to themselves; and they dare not accept of bribes. It is well known that the indignation which the Imperial Edicts manifest against the introduction of opium, is shared by

the whole of the moral and respectable classes among the natives. A Canton publication gives an account of a series of paintings executed a few years since by a native artist, upon the same general plan as that of Hogarth's *Rake's Progress*; in which the effects of opium-smoking are graphically delineated, in the instance of a young nobleman, addicted to this destructive vice: shewing the gradual decay of his active habits; the growing indulgence of gross debauchery; the rapid dissipation of his patrimony; the total ruin of his health and understanding; until the youth, who in the first picture of the series is represented as in the full bloom of manly vigour, is exhibited, in the last, as a helpless idiot, broken down in constitution and in fortune, and dependent on the labour of his wife and child for the support of his miserable existence. When such pictures are painted, *and when they are popular*, there must exist a general feeling against the practice which they held up to condemnation.

The horrible effects produced by the increasing consumption of opium in the Chinese Empire, have long since attracted the attention of humane and inquiring Europeans who have had means of becoming acquainted with them by personal observation. There can be no doubt that, in many thousands of cases, it has filled up the outline of mental and bodily ruin which the hand of the artist above alluded to has sketched. This pernicious vice has destroyed the health, reputation, usefulness, moral feeling, intellectual capacity, and property—and materially shortened the lives of many, many thousands of its miserable victims! Every candid reasoner must admit that whether these be the real causes of the prohibition against opium or not, they are at least amply sufficient to justify it.

And such are the consequences of that trade in opium, which we, the civilized and *Christian* natives of Great Britain, are determined to carry on with the Chinese Empire contrary to its laws, and at the hazard of all extremities!

Such are the effects of that drug which our East Indian Government has taken under its special protection: which the natives of India have been encouraged to grow, *for the Chinese market*, by their civil rulers: which these rulers have deemed so important, that they have employed intelligent officers in their service to write treatises on the

method of growing and preparing it so as to suit the Chinese taste: have published these treatises at their own expense, and disseminated them among their land-holders, with the name of the East India Company emblazoned on the title page, and the object for which the instructions are issued expressly avowed in the body of the work; viz. to produce an article that will sell in China!

Such is the trade on behalf of which our ships of war are sent into the rivers of an independent nation: at the risk of collision with the officers of the Empire, provoked by persevering attempts to carry on a contraband and immoral traffic with its subjects; and in case of such collision occurring, prepared to fire upon, sink, burn, and destroy their vessels, with their crews, in their own ports, for simply obeying the orders of their own Government.

Such is the trade on behalf of which we have declared war against the Chinese, and are preparing to transport our troops to invade their territory. Whatever pretexts may be employed to varnish over our declaration of hostilities, it cannot be disguised that really and in fact, this is to be *an Opium War*; a war for the purpose of compelling the Chinese to purchase from us a demoralizing and pernicious drug: which, rather than not sell, we are going to invade their territories, sack their towns, slaughter their troops, lay waste their provinces, and spill, if necessary, rivers of human blood. And all this is right and proper: for *the Chinese are barbarians*, and *we, yes WE ARE CHRISTIANS*: followers of Jesus of Nazareth, the pure, the merciful, the forgiving!!!

CALVINISTIC ADDRESS TO THE RISING GENERATION.

MANIFOLD as the objections against the Calvinistic system of theology are, both from Scripture and reason, I confess I view with peculiar feelings of disapprobation the impression that Calvinism has a tendency to make upon the minds of the young. In a short Catechism for young children, of which the fifteenth edition was published in this town twenty years ago, professing to contain "the most of what is absolutely necessary to be known to order to salvation, and to be such as may be taught children before they can read"—we have these questions and answers.

"Q. What sort of an heart have you by nature? A. An heart filled with all unrighteousness. Q. Does your wicked heart make all your thoughts, words, and actions sinful? A. Yes, I do nothing but sin. Q. Can you reform or renew your wicked heart? A. No, I am dead in trespasses and sins. Q. What then can change or melt your rebellious, hard, and stony heart? A. Nothing but God Almighty's power and free grace." Appended to this Catechism is an Address to the Rising Generation, of which the following is a sample:—"My little children, O think, seriously think, how deplorable is your natural state. In Adam you have all sinned: you are of your father, the devil, and the lusts of your father you will do; you are the children of disobedience, children of wrath, even as others. Your carnal mind is enmity against God, and is not subject to his law, neither indeed can be. Your heart is as hard as an adamant, is filled with all unrighteousness, wickedness, malignity; is deceitful above all things, and desperately wicked; an habitation of devils and every unclean and hateful lust; and out of it do proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies. Ah! thy shocking vileness! wilt thou not be made clean? when shall it once be? With horror think how much of this life you have already cast away in the practice of sin! My dear child, let thy heart meditate terror! How great is thy misery while without Christ! God is angry with thee every day; all his perfections are ready to heap indignation and wrath, tribulation and anguish, upon thee; his bow is bent, his arrows of wrath are pointed against thee; terrors compass thee round about. He that believeth not is condemned already, and the wrath of God,—O dreadful thought!—the wrath of God abideth on him. His Gospel of salvation is to thee a savour of death unto death, and if you continue to disbelieve, it will, like oil poured on the fire, for ever enrage hell-flames, and increase thy torment. His creatures are every one ready to devour thee; gladly would angels sheathe their flaming swords in thy bowels; with earnestness devils beg Jehovah's permission to drag thee to Tophet; fondly would this polluted earth be delivered from the bondage of corruption, and put thee forth into the lake that burns with fire and brimstone. Thy prosperity is blasted, and all thy enjoyments mixed with the Divine

curse. Cursed art thou in thy gifts, in thy privileges, in thy labours, in thy food, in thy raiment, in thy basket, and in thy store. Hell from beneath is moved to meet thee at thy coming. Damned Angels in cruel derision stand ready to ask thee, 'Art thou also become like one of us?'

I can assure you that these words (characterize them by an epithet I cannot) are in that address, and more to the very same purport; but what perhaps is as strange, the author does actually introduce into the same company our Saviour's declaration, "except ye be converted and become as little children, ye cannot enter into the kingdom of heaven;" *i. e.* except you have a heart by nature filled with all unrighteousness,—except all your thoughts, words, and actions are sinful,—except your heart is hard as an adamant, a habitation for devils and every unclean and hateful lust,—except God is angry with you every day, &c. &c. you cannot enter into the kingdom of heaven!

"Suffer little children to come unto me, and forbid them not; for of such is the kingdom of heaven." We class this sentiment with his affectionate weeping for Lazarus, as proofs of the beauty of our Saviour's character, and we would challenge the world to produce such another instance; and the simple words are touching to the heart of every one that has ever observed a child. And this is a Calvinistic comment upon them. O that with a brush we could blot them out, so that it should never be known that such a libel had been in print! V. D. M.

Belfast.

OBSERVATIONS ON MATT. XXVI. 45.

A WRITER in the *Christian Reformer* observes that the common version of this passage, "*Sleep on now and take your rest!*" appears ironical, and therefore inconsistent with our Lord's character and circumstances: and he approves of the pointing in Griesbach's *smaller* Ed. of the Gr. Test. in which the words are marked as an interrogation.—I have long inclined to this reading, and find it supported by several distinguished names: viz. those of *Luther, H. Stephens, Simon, Clarke, Markland, Schleusner, Wakefield*, and *Dr. E. Robinson*, of Andover. All these authors read the passage as a question:—"Are ye still sleeping and giving yourselves to rest?"

"SPEAK NOT TO HIM A BITTER WORD."

Would'st thou a wanderer reclaim,
A wild and restless spirit tame,
Check the warm flame of youthful blood,
And lead a lost one back to God?
Pause, if the spirit's wrath be stirred,
Speak not to him a bitter word—
Speak not—that bitter word may be
The stamp that seals his destiny.

If widely he hath gone astray,
And dark excess has marked his way—
'Tis pitiful—but yet beware,
Reform must come from kindly care.
Forbid thy parting lips to move,
But in the gentle tones of love;—
Though sadly his young heart hath erred,
Speak not to him a bitter word.

The lowering frowns he will not bear,
The venom'd chidings wil not hear;
The ardent spirit will not brook
The stinging tooth of sharp rebuke:—
Thou would'st not goad the restless steed,
To calm his fire or check his speed;—
Then let no angry tones be heard—
Speak not to him a bitter word.

Go kindly to him—make him feel
Your heart yearns deeply for his weal;
Tell him the dangers thick that lay
Around his 'widely devious way:'
So shalt thou win him,—call him back
From pleasure's smooth, seductive track;—
And warnings thou hast mildly given,
May guide the wanderer up to heaven.

REVIEW.

Disquisitions on the Theology and Metaphysics of Scripture: with Strictures on various Current Opinions in Divinity and Philosophy, connected with these Subjects. By ANDREW CARMICHAEL, M.R. & A. 2 vols. 8vo. London, Mardon, 1840.

WE always welcome with peculiar pleasure a contribution to theological science, proceeding from a layman. Ministers are liable to a professional bias: at all events, they labour under the suspicion of being acted upon by distorting influences, which intercept the light of truth; but when gentlemen, who are altogether unconnected with the clerical profession, come forward to state their

views on the doctrines of scripture, no such motive can be imputed: and the public may be assured, that the sentiments of the writers are the fruit of their own independent and original investigations. It is pleasing moreover to witness, in such works, a proof that there is an interest taken in theological questions, which is sufficient to induce gentlemen who are not officially required to discuss them, to devote much of their time and thought and labour to inquiries which are generally regarded as dry and repulsive.

These remarks apply with full force to the volumes of Mr. Carmichael, now before us. We have never perused a work which bears on every page more convincing proof of the author's perfect independence, sincerity, and candour: and very few which afford more gratifying evidence of the deep interest felt by the writer in the most important of all subjects. We say nothing of the learning and ingenuity displayed in these disquisitions: for every person who is acquainted with the author will expect to find both these qualities in ample measure: nor will the perusal disappoint his hopes. We can readily imagine, that there may be several of Mr. Carmichael's positions in which few of his readers will concur; but we hope that there are still fewer who will not admire and approve the manly frankness and candour with which he states the result of his inquiries, and the grounds of his opinions: never concealing nor undervaluing the objections which may be urged against his views, nor the difficulties which he has experienced in the investigation.

In a periodical of such narrow compass as the *Bible Christian*, it is manifestly impossible to give any thing that deserves the name of a Review of two goodly octavo volumes, tracing out some of the most profound questions in theology: and in which the author treads at every step upon debateable ground. We trust, however, that the present brief notice may turn to this very original work the attention of those who have taste and leisure for the discussion of those deep and intricate subjects on which it treats: and we prefer this general intimation of our impressions, to any attempt to enter into details; which would be imperfect at the best, and we fear would prove equally unsatisfactory to our readers and to ourselves.

Sketches of Married Life. By MRS. FOLLEN, *Author of the Well-Spent Hour.* London: Green, Newgate Street—1839; pp. 231, 12mo.

WE beg to recommend this work, as one of which we have a high opinion. It consists of a tale, or rather of two stories, closely connected and interwoven with each other, illustrative of the feelings and duties proper for married life. As a mere novel, the book would possess an interest equal to that which belongs to almost any of those which have enjoyed the largest share of popular favour, since the time of Sir Walter Scott. Many of the scenes display a profound acquaintance with the human heart, and deeply affect some of its purest and best of sympathies: and the impression which is produced is the very opposite of that morbid sentimentality, which is too often excited by works of fiction. Mrs. Follen aims at a higher lesson than that taught in the ordinary tales even of those who are considered as moral novelists. This story is, as we conceive, calculated to produce a *religious* effect upon the mind: and this effect is produced the more certainly and the more strongly, because the religious sentiment steals, as it were, imperceptibly into the narrative, and mingles with the incidents unobtrusively and spontaneously, instead of being dragged in by force on every occasion, however ill-timed or unsuitable. To give any thing like an analysis of the story would be evidently impossible. We therefore content ourselves with observing, that it inculcates a religious and moral lesson of the very highest importance to the well-being of human nature, in one of its most interesting relations: and that it may be safely recommended to the attentive perusal of all husbands and wives; more especially of those who have recently entered the matrimonial tie: and of all others who may expect, sooner or later, to undertake the duties of that relation.

We observe several *American* idioms. We regret this, more on the Author's account than the reader's: for such expressions are not likely to find imitators on this side of the Atlantic. Would it not be wise in the English Editors of American publications, to alter those peculiarities of style which the Authors themselves would doubtless have avoided, had they written expressly for English readers?

The book is brought out in a manner which reflects much credit on the spirit and taste of the English pub-

lisher. We do not know any work of the kind which would form a more elegant or suitable present to a newly married couple, than Mr. Green's duodecimo edition of Mrs. Follen's *Sketches of Married Life*.

Standard American Literature. Reprinted from the best American Editions. London; Green, Newgate-street: Bristol; Philp and Evans, Clare-street. 8vo.

No. 1. *Three Experiments of Living: Living within the Means, Living up to the Means, and Living beyond the Means: to which is added, Elinor Fulton, a Sequel to the Foregoing.* (Nineteenth English Edition.)

No. 2. *Historical Sketches of the Old Painters; by the Authoress of Three Experiments of Living.*

No. 3. *The Student's Manual; designed by Specific Directions to aid in forming and strengthening the Intellectual and Moral Character and Habits of the Student.* By JOHN TODD, Author of the Sunday-School Teacher. 10th Edition.

No. 4. *Sketches of Married Life; by Mrs. FOLLEN.*

We saw with much pleasure the Prospectus of that series, the commencing portions of which are above enumerated. It was a happy thought, to lay the best works of the most popular of the transatlantic writers before the British people, in a shape at once neat, uniform, and accessible. Such a publication will unite the true hearts of Britain and America, by ties which the base and unprincipled firebrand writers of both countries, who are labouring to create dissension, will be unable to sever. They will produce a respect for American intellect, for American purity of principle, for American refinement of soul, which the sneers of self-sufficient travellers will be powerless to efface.

The Three Experiments of Living, and Elinor Fulton,—the two stories comprised in the first publication of the series, are too well known to require comment or commendation. When a book attains its *nineteenth* edition in a foreign land, the critic's occupation is gone. We can only add, in the present instance, that the popularity of these very interesting and well-told tales is creditable to the taste and judgment of the public: and shows that sound morality and rational piety are,—notwithstanding all the noisy cant of bigotry and intolerance with which our ears are stunned,—sufficiently appreciated to carry works like the present into the homes and hearts of thousands of families: where their pure and virtuous lessons will in time, we fondly hope, produce an abundant harvest.

The *Historical Sketches of the Old Painters*, by the same Author, are less known to the English public at present: and possess a different, though very great and pleasing interest. The work contains a series of sketches of the ancient masters, in which the events are real, the conversations and minuter incidents imaginary. The fair writer displays a thorough acquaintance with pictorial history; and an accurate knowledge and just appreciation of the principles of art. She brings us personally acquainted with the illustrious painters of antiquity: Apelles and Protogenes, Cimabue and Giotto, Leonardo da Vinci, Michael Angelo, Raphael, Correggio, Giorgione, and Titian, the three Caracci—Ludovico, Annibale, and Agostino—and Rubens, Vandyke, and Claude Lorraine. The sketches are executed, so far as we are enabled to judge, with equal spirit and fidelity.

The Student's Manual is a work of more pretension than either of the foregoing, and yet of inferior execution, though still of great merit. The general directions laid down for the use of Students are excellent: and display much forcible remark and much intellectual power. Amidst all its talent, however, the book retains the marks of hasty composition: displays frequent inaccuracies in its references to the works of former writers: and abounds with sentiments which we cannot but consider as enthusiastic and fanatical. What can be said of the judgment of a writer, who thus speaks of himself, in relation to the works of Sir Walter Scott: (*See p. 43.*) "He has read them all, and with too much care. He knows every rock and every quicksand: and he solemnly declares to you, that the only good which he is conscious of ever having received from them is, a deep impression that men who possess talents of so much compass and power, and so perverted in their application, must meet the day of judgment, under a responsibility which would be cheaply removed by the price of a world!" And strange to say, while Mr. Todd passes this severe sentence upon such writers as Scott, Bulwer, and Cooper, he not only permits but *positively recommends* the reading of Shakespeare! If Shakespeare will do us good,—and we are far from denying it,—what harm can be done by Scott? If Scott will do us injury, what moral benefit can we derive from Shakespeare? Mr. Todd's views of human nature, too, are of a very sombre cast, and there-

are some passages, which, for a different reason, ought to have been omitted: but these are occasional defects: the work is in its general scope well intended, and we hope will not be without its utility.

The last work of the series is Mrs. Follen's admirable *Sketches of Married Life*; of which we have already had occasion to state our opinion in another part of this month's *Bible Christian*, with reference to another edition in a different form.

The present series of *American Literature* is well printed, in double column, in new and elegant type, upon paper of the very best quality. The edition is one of equal accuracy and beauty; and in point of cheapness may almost be called unprecedented, even in the present days of cheap publishing. We trust the enterprising booksellers will meet with that encouragement, to which, it appears to us, their spirit and judgment richly entitle them. Such an edition of such works is, in fact, a public benefit.

The Ball I live on; or, Sketches of the Earth. By the Author of Teachers' Tales. London: Green, Newgate-street; pp. 104, 12mo.

A VERY useful little book; and, what is of great consequence in a book designed for children, a very amusing and a very pretty one. It gives a number of interesting sketches of the earth, its shape, surface, climates, and principal divisions; with some account of the inhabitants of each, and of their manners and customs, occupations, &c. illustrated by neat wood cuts, and interspersed with stories and anecdotes. The book seems to have been intended to be read *to* the children of a school, and for this purpose it is well fitted; but we have no doubt it would equally serve for one to be read *by* them. In either case, it will be found an excellent introduction to a more minute and systematic treatise on Geography.

Evening Prayers for a Family: compiled by the Author of "Occasional Prayers." London: Green, Newgate-street; pp. 59, 12mo.

AN excellent compilation, by the Author of the foregoing work. We can cordially recommend it to those who wish for a manual of devotion in which Christian piety is combined with good taste and good sense, and uncontaminated by any approach to fanatical fervour. The prayers

are in number nineteen, all of them intended for the evening worship of families; and if used in conjunction with the "*Occasional Prayers*," by the same writer, they will be found to embrace most of the subjects which are suitable for such exercises.

The Use of the Bible in Sunday Schools. By EDWIN CHAPMAN.
London: John Green—1839; pp. 36, 16mo.

THIS Tract was originally a Lecture, delivered to Sunday-School Teachers in London and the neighbourhood, at the request of the Committee of the [London] Sunday School Association. Mr. Chapman sets forth his views of the subject in the answers to two questions. I. "Should the Bible be used in the religious education of children?" and II. "If it should be used, how?" The first of these questions being answered in the affirmative, Mr. C. offers the following suggestions as to the mode in which it will be desirable to employ the sacred book in education. 1. Suitable portions of it may be read to the younger children so as to awaken an interest in their minds, even before they are themselves able to read. 2. The Bible should not be made use of, at any period of the learner's progress, as the mere instrument of teaching to read. 3. The passages to be put into the hands of children, when they can read, should be judiciously selected. 4. The committing of passages to memory should not be enjoined as a task; but if children, from an awakened interest, wish to get passages by heart, they should by all means be encouraged so to do. 5. The more advanced learners should be taught to connect together the subject matters of the Bible in such a manner as to show the relation of the different parts, and to give a general notion of God's progressive dealings, and the gradual opening of that pure light which shone in the Saviour of mankind. 6. The interest of the pupils should be maintained, by occasionally exercising their understandings upon topics of collateral inquiry,—such as Scripture Geography, Natural History, Antiquities, &c. 7. Instruction to the young should not be conceived in a dogmatic spirit.

The lecture will suggest many useful hints to parents and others, as well as Sunday School teachers—for whose use it was immediately designed.

The Influence of the Affections upon the Character. By EDWIN CHAPMAN. London: John Green—1839; pp. 85, 16mo.

AN excellent little work, originating, like its predecessor, in some Lectures delivered to Sunday-school Teachers: and, with it, affording an instance of the *indirect* good which such institutions are doing. It ought to be received into all Congregational Libraries, and should find a place in every Tract Society's Catalogue. There are few families in which its pure and judicious precepts would not be found most salutary.

The Mission of the Educator: an appeal for the Education of all Classes in England. By A FRIEND TO JUSTICE. London: T. Hodgson, Aldine Chambers—1840; pp. 64, 8vo.

AN able and well written pamphlet on a subject of the deepest importance. Though directly referring only to the state of education in England, it applies equally to every part of the British Empire, and is worthy of an attentive perusal from every lover of humanity. The ideas thrown out by the Friend to Justice, in the pages before us, may not meet with immediate approval, perhaps not even with much immediate attention on the part of the public; but the time is not far distant, unless we are greatly mistaken, when they will force themselves on the thoughts of men, and command deliberate consideration. In the mean time, we trust the writer of this essay, who possesses in an eminent degree, the qualities which are necessary for stirring up the national mind on this most weighty of all social questions, will not be inactive. Let all sound and zealous friends to the public good, exert themselves strenuously in the course here marked out, and that change in the opinions and habits of the people, which must come sooner or later, may come much sooner than is expected. The main features of the specific plan recommended by this writer are,—

“*First*, a professional education for the Educator: such an education as men of other professions receive, having in view that which will best prepare him for his future occupation, and not permitting him to enter on it until after a rigid examination of his qualifications. *Second*: no distinction in the professional education of him who is to be the educator of the poor, and him who is to be the educator of the rich: because the powers of mind cultivated in the educator, his general enlightenment are of as much importance in one class, as the other; and it is evident that edu-

cation cannot be elevated, if for one half the world it is still to be left in the hands of the ignorant and the servile. *Third:* such a position for educators as will make them independent of parents, and of those whose conflicting opinions, whose caprices and prejudices, might influence them in a manner injurious to the cause of education. *Fourth:* the establishment of school courses of study and reading for the young, which would enlarge and invigorate the mind; their basis always being fixed on the practical and useful in life; and education continued to that period when the most valuable qualities of the mind can be cultivated."—p. 42.

These views are enforced with a manifest earnestness, which renders the pamphlet one of the most interesting that has fallen under our notice, on the subject of which it treats. The author has done wisely in abstaining from those statistical calculations and minute details, which might have strengthened, but would in the same degree have incumbered, the leading argument.

INTELLIGENCE.

UNION OF THE SYNOD OF ULSTER AND THE SECESSION SYNOD.

THESE two bodies entered into a formal union on Friday, April 10, 1840, under the title of the "*Presbyterian Church in Ireland*," upon certain conditions: of which the following are the most important. All candidates for license and ordination to be required to subscribe the Westminster Confession of Faith, as received by the General Assembly of the Church of Scotland in 1647-8, as the confession of their faith. All ruling elders, before being admitted to sit in church courts, to produce documentary evidence of their free election, public ordination, and subscription to the Westminster Confession of Faith. Any member or elder known to maintain or teach doctrines contrary to the Westminster Confession, shall be amenable to the discipline of the United Church. Every election of office-bearers in a congregation to be by a majority at least of the communicants: and the amount of stipend paid by the electors shall not be calculated in the decision.

In anticipation of this arrangement, the Rev. Richard Dill of Usber's Quay, Dublin, had published in the newspapers two letters addressed to the laity of the Synod of Ulster, and designed to rouse them to resist the imposition of the Westminster Confession upon the elders. He objected only to the needless length and minuteness of the proposed creed: and he appears to have met with but small support; all the resolutions having been carried in the Synod by an overwhelming majority.

There can be little question that the union just effected will enable the United Church, or its leaders, to bring a powerful influence to act upon the Government, the Church of England, and any other external body with whom they may come into contact.

The association will comprehend about 370 congregations: some of them, it is true, very small and poor; but others numerous; and and a few respectable and influential. We can readily imagine that with such a lever, a restless, active, and enterprising individual who may obtain the ascendancy in the United Church, may be able to effect much, whether of good or evil: and this we suppose to have been one of the objects proposed in forming the union.

With regard, however, to the effect of the new regulations upon the character of the orthodox Presbyterian body,—we have little doubt that it will be found very soon to be injurious. The respectable members of congregations will not accept the offices of elder, &c. upon the conditions now required. They will find themselves outvoted in every question by the communicants, not payers of stipend. They will, we apprehend, by degrees, be driven from the communion table itself, and ultimately from the congregation, to the ranks of the Established Church or the Liberal Dissenters, by the mortifications to which they will be subjected. The recent junction will unite in one compact mass, the lower ranks of the whole orthodox Presbyterian bodies, but it will disgust and alienate the gentry of the denomination.

UNITARIAN CHAPEL, PLYMOUTH.

The attention of the Unitarian Congregations in England has lately been directed by some experienced friends of their cause, to the subject of their own discipline and organization: which must be acknowledged to be one of considerable interest, and importance. The following plan has been recently adopted in a respectable congregation: and may perhaps suggest some useful ideas to other societies, which have this subject under consideration.

Rules of the Society assembling in the Unitarian Chapel, Broad-Street, Plymouth, for the purpose of religious worship; read and agreed to on the 19th January, and 2nd February, 1840.*

1. Every person subscribing a sum not less than five shillings per annum, for the support of Christian Worship in this place, and being eighteen years of age, who has been a Subscriber for at least six months preceding any Congregational Meeting, and has paid up all his arrears of Subscription, shall be entitled to vote on all Congregational business brought before that Meeting, and shall be eligible to take any other share in the execution of the same.

2. No Meeting shall be held for the transaction of Congregational business, without due notice having been given of the same during the time of public worship immediately preceding the meeting; and if such meeting be held after the Evening Service, notice shall be given thereof both in the Morning and Evening Services.

3. No Meeting shall be held for the choice of a Minister, or respecting his resignation, or any other business materially affecting the interests and regulation of the Society, without due notice of the same having been given during each time of Public Worship on the Sunday preceding that on which the Meeting is to be held

* So called in the Congregational Records;—now Treville Street.

and during the time or times of Public Worship on that also on which the Meeting is held.

4. There shall be an Annual Meeting of the Subscribers on the second Sunday in January, immediately after the Morning Service (of which public notice shall be given on that and the preceding Sunday), at which the Treasurer's, and Secretary's Reports shall be received, and two Subscribers appointed to audit the Treasurer's Accounts for the past year; and at which Subscriptions shall be paid, a Treasurer and a Secretary appointed for the current year, and such other business transacted as may be necessary.

5. The Treasurer shall receive the Income arising from all Endowments, Subscriptions, and any other Funds, and shall dispose of the same according to the decision of the congregation; and pay all bills that shall have been inspected and approved by the Annual Committee of Management; and all the disbursements of the Society shall be made by him, and he shall keep the accounts of them. The Secretary shall keep the records of the Congregation: he shall also see to the execution of these Resolutions, and of the Resolutions of all Meetings of the Subscribers.

6. The Congregational Records, and also the account of money received and expended on behalf of the Congregation and Minister, shall always be open to the inspection of the Minister, or of any one who has a right to vote at a Meeting of the Subscribers upon application respectively to the Treasurer or Secretary.

7. A Trustee, the Treasurer, the Secretary, or any five Subscribers, shall be at liberty to call a General Meeting of the Society, whenever they conceive such a Meeting necessary: a Written Notice expressive of the object of the Meeting shall be sent to the Secretary, who shall cause the Subscribers to be summoned on the next Sunday, provided such Meeting be not contrary to the provisions of the 2nd and 3rd Regulations.

8. An Annual Committee of Management shall be chosen on the second Sunday in January, to consist of seven Members, of whom the Treasurer and Secretary shall always form two by virtue of their office. They shall be entrusted with the distribution of the pews; the superintendence of repairs and alterations; and, generally speaking, see to the execution of the votes and plans of the Congregation in the best and most economical manner.

9. No repeal or alteration shall be made in any of these Regulations, except by a majority of two thirds of the Subscribers present at a meeting regularly summoned for the purpose.

J. FULFORD, Chairman.

NOTE.—The Pew Rents are paid **QUARTERLY, in advance.** The Treasurer will attend, after the services, to receive the same.

EPISCOPAL AND CLERICAL INTOLERANCE, EXETER.

WE have been favoured with a "Statement of Facts," published by the Rev. H. ACTON, in which Bishop PHILLPOTS appears in character. A clergyman refused to bury the child of a labouring man belonging to the Unitarian congregation at Exeter, because

it had been baptised by one of the ministers of that congregation, the Rev. Dr. PERRY. The two ministers wrote to the Bishop on the subject. His Lordship referred them to a recent letter of his to another gentleman in a similar case. They consulted the congregation, who employed a solicitor to take the opinions of Dr. Adams and the Attorney-General, Sir J. Campbell. These opinions declared the refusal of burial illegal. On the communication of them to the clergyman whose refusal had caused the stir, he made an ample acknowledgment of error. But the Bishop! He is silent before the Exeter Unitarians; engaged probably in meditating some new exercise in illustration and proof of his succession from the apostles, among whom were "sons of thunder," as well as "sons of consolation."—*Christian Reformer*.

BOARDING-SCHOOL BIGOTRY.

Mr. Dixon has furnished us with a lamentable case of bigotry. The grand-daughter of a Unitarian Minister was sent home from a school, the mistress of which knew her sentiments on taking her, because she defended her religion on its being attacked by another scholar! Well may he exclaim,—“And yet Unitarians continue to send their children to Triunitarian schools!”—*Christian Reformer*

JACKSON COLLEGE, LOUISIANA.

Unitarianism has made its appearance in the distant regions which lie around the mouths of the Mississippi, and has already attracted considerable attention. This is owing chiefly to the avowal of its leading doctrines by several members of the College or University of Jackson in the state of Louisiana, including two of the professors, Messrs. GIRD and WOOLDRIDGE. We observe in the *Boston Christian Register*, a letter from these gentlemen to the Editor of the *Palladium*; which breathes the very spirit of Christian love: and which we hope to be able to insert in the next number of the *Bible Christian*.

BRITISH AND FOREIGN UNITARIAN ASSOCIATION.

The Anniversary Meeting of the British and Foreign Unitarian Association, will be held in London, on the 17th of June next, when the Rev. SAMUEL BACHE of Birmingham has engaged to preach. The place of meeting and other particulars will be hereafter announced.

This excellent Institution has lately received from the executors of the late JACOB WILCOX RICKETTS, Esq. of Bristol, a legacy of One Hundred Guineas, paid duty-free.—The example of Mr. Ricketts is deserving of imitation. A trifling sum from each of the friends of the cause, would enable many of our religious societies to carry on their operations with efficiency and success:—and a legacy affords the ready means of preventing the injury which their funds will otherwise sustain by the death of annual subscribers.

FIRST PRESBYTERIAN CONGREGATION, LARNE.

The Ladies of the First Presbyterian Congregation of Larne, on a late occasion, presented their Pastor, the Rev. CLASSON PORTER, with a Pulpit Gown, and a very handsome piece of plate, in testimony of their esteem, and acknowledgment of his pastoral services.

FIRST PRESBYTERIAN CONGREGATION, ANTRIM.

The First Presbyterian Congregation of Antrim have presented their respected Pastor, the Rev. JAMES CARLEY, with a Gold Watch, and a Purse of 20 Sovereigns, accompanied by a suitable Address, in testimony of their respect and attachment. Mr. CARLEY is now in the 30th year of his ministry: and as a Pastor, a Scholar, and a Gentleman, he has won that excellent character, which is the proudest earthly reward of a well spent life: and the foregoing affectionate testimony to the fact, is alike honourable to those who have bestowed, and him who has received it.

REMONSTRANT CONGREGATION, MOIRA.

It is our pleasing duty to announce, in the present publication of the *Bible Christian*, a third instance of that affectionate interchange of sympathies between people and pastor, which the two preceding notices record. The Remonstrant Presbyterian Congregation of Moira, in requesting their minister, the Rev. JAMES MULLIGAN, to accept a Pulpit Gown, have presented him with an address, expressing the sentiments of esteem and affection which he has inspired, both by his preaching and by his daily conversation. The congregational address, and Mr. MULLIGAN's reply, have been forwarded to us; but too late for insertion in the present number.

SUMMARY OF PUBLIC OCCURRENCES.

PARLIAMENTARY.—The bill for giving summary protection to persons publishing papers by order of either House of Parliament, has passed both branches of the legislature, and will probably be a law before this notice will be in the hands of our readers.—The bill introduced into the House of Commons by Lord STANLEY, "for amending the registration of electors" in the different Counties and Boroughs of Ireland, was opposed at its second reading by the members of administration, and their friends, on the ground of its being calculated to subject the Irish electors, especially in counties, to vexatious opposition, delay, and expense; and thereby to limit the elective franchise, and defeat one of the objects of the Reform Act: but the second reading was carried by a majority of ten. A motion was made in the same house, for a committee to inquire into the operation of the corn-laws; which was lost by the adjournment of the house. A motion was also made by Sir JAMES GRAHAM for a vote of censure on Her Majesty's ministers, in reference to the negotiations and final rupture with China. This proposition was supported by the entire strength of the Tory party, avowedly for the purpose of overturning the ministry; and was

opposed, on similar grounds, by the adherents of government. Of course, in the debate, the real merits of the China question were very little regarded: truth has small chance of being heard amidst the din of contending factions. The motion was lost by a majority of 19. Lord JOHN RUSSELL having declared, that one of the objects of the expedition now in preparation against China was to obtain reparation for injuries and aggressions committed by the Chinese authorities upon British commerce, a question was put to him in the House of Commons, to know whether the destruction of the opium found in certain British Vessels in the Chinese waters, was included in the injuries for which compensation was to be demanded? but his lordship declined answering the question.

HOME.—In England and Scotland there have been few occurrences of importance. The principal event which has marked the course of the past month in Ireland is, the extension of the Temperance, or 'Total Abstinence Society, under the patronage of the Rev. Mr. Matthew. Upwards of 70,000 persons, of both sexes, are said to have taken the Society's pledge during his recent visit to Dublin. Several meetings have been held to petition Parliament against Lord STANLEY's registration bill: and Mr. O'CONNELL has organized a new Association for the Repeal of the Union, &c.

FOREIGN.—A new ministry has been formed in Spain, under the auspices of General ESPARTERO, Commander-in-chief of the army engaged against the Carlists. In France, M. THIERS has succeeded in obtaining a majority of 140 in the Chamber of Deputies, and 90 in that of Peers, in support of his government; and his administration is now considered to be tolerably safe, unless he be removed by the intrigues of the manœuvring monarch whom he serves. The King of Naples having established a monopoly of the Sulphur trade in his dominions, in violation of the existing treaty with England, the Admiral commanding the English fleet in the Mediterranean has received orders to detain all vessels sailing under the Neapolitan flag, for the purpose of enforcing a satisfactory adjustment; but there has not as yet been any formal declaration of hostilities. Notes of rather a warlike character have been exchanged between the British Ambassador to the United States, and the American Secretary of State, on the subject of the north-eastern boundary of the State of Maine.

OBITUARY.

DIED,—On the 10th March, in the 76th year of his age, JAMES HUTTON, Esq. M.D. of Bellshill. He was originally connected with the Congregation of Kilmore, and was educated by Dr. MOSES NELSON; but after completing his collegiate studies and entering the medical profession, he settled in Downpatrick, where his former school-fellow, Dr. JAMES NELSON, was already ordained as pastor. About 15 years since, on the death of his brother, Dr. Hutton removed to Bellshill, where he spent the evening of his days, free from the cares and annoyance of business, though he was always ready to prescribe gratuitously for the poor of the neighbourhood. He continued a steady and attached member of the First Presby-

terian Congregation of Downpatrick, and, as long as health permitted, a regular attendant on public worship. A decided Unitarian from conviction, he zealously advocated, on all proper occasions, the views which he had adopted;—but his mind was too enlightened, and his heart too warm, to allow a single angry word or uncharitable sentiment even toward those who seemed to wander farthest from the simplicity of gospel truth. His purse was as open as his heart; whether for the support of civil and religious liberty, or for the extension of education, or for the various charities, whose advocates were received with a grace and cordiality that encouraged them to repeat their visits, or for the distressed and indigent, whose wants he generously anticipated. And many a friend will long remember the pressing welcome of his hospitable mansion, and the hours of cheerful and rational conversation spent within its walls. The same spirit animated him on the bed of sickness, though confined for several months by a painful illness, of which he foresaw the fatal termination. His gratitude for the past inspired not less lively hopes for the future. It was then especially that he loved to expatiate on the scriptural doctrines and the elevating views which he had ever held fast; and his expressions, as well as his pious, cheerful resignation, bore testimony to the consoling and supporting power of that faith by which he overcame the world. On hearing of the death of his early friend, Dr. Armstrong, and again, two days before his own departure, of that of Mr. Mitchel, he deeply regretted their loss to the cause of pure christianity; but he cherished the joyful prospect of a speedy reunion with them, in a state where those who had been faithful in a few things should be made rulers over many. Like them, Dr. H. has left to his family and friends, “a righteous and happy remembrance.”

Died,—at Osier-Hill, in the townland of Ballysallough, on the morning of Friday, the 20th of March, 1840, Mr. JOHN BECK, aged 84. He was born in the town of Dromore, and was a member of the First Presbyterian Congregation there, and took a lively interest in its welfare. His life was lengthened to receive instruction from seven succeeding ministers of that congregation, viz. Rev. Dr. Colvill, Dr. Black, Thomas Cuming, James Bunkhead, Samuel C. Nelson, Robert E. B. Maclellan, and the present pastor, William B. Miniss. In early life he was a volunteer, and served in that Company distinguished by the name of the Old Red Company of Dromore, headed by Captain Vaughan. His ruling principle was moderation. In civil or religious views he usurped over no man, giving to every person that liberty to judge and think which he claimed for himself. His only rule of theology was the Bible, from his attentive perusal of which he drew the hope, that “Blessed are the dead who die in the Lord: even so, saith the Spirit; for they rest from their labours, and their works do follow them.”

Died,—In London, on the 30th of March, of Consumption, GEORGE, son of Mr. GEORGE FERGUSON, of Belfast, in his 20th year. He was a youth possessed of many amiable qualities, a pious

Christian, admired and respected by all who knew him. His sickness he bore with Christian fortitude, in a firm reliance on that faith in which he had been brought up. "The Lord has given, and the Lord has taken away; blessed be the name of the Lord."

It is with the deepest regret that we copy the following announcement from the public papers:—

Drowned, on the 5th of April, in his passage from Naples to Leghorn, the Rev. LANT CARPENTER, LL.D. aged 59.

Dr. Carpenter, whose health had been for some time in a very delicate state, was travelling with a friend on the continent for its recovery. His friend states that they left Naples in a Steamer on the 5th of April, for Leghorn; that Dr. C. had unlocked his travelling-bag in his berth at bed-time, and had removed some things, as if preparing to retire for rest; when it is supposed he became sea-sick and went on deck: that the night was dark and rainy, and the sea rough; and that there was no doubt, a sudden lurch of the vessel had precipitated him into the deep. When last seen, which was between ten and eleven o'clock at night, he was standing on the cabin stairs, as if for the benefit of the fresh air.

Thus suddenly has been taken away from among us, one of the most amiable of men, and one of the most exemplary of the ministers of the gospel of truth. Dr. Carpenter had been placed as minister in the Unitarian Congregation at Exeter: but for many years past, he was one of the pastors of the Unitarian Congregation at Lewin's Mead, Bristol. His works upon religious subjects are well known: especially his treatise entitled Unitarianism the Doctrine of the Gospel; his Reply to Archbishop Magee's book upon Atonement and Sacrifice; and his Harmony of the Gospels, dedicated, by permission, to the Queen. He was also the author of an Essay on Education; a treatise on Scripture Geography; and many other valuable publications.

Died, on Friday, April 17, 1840, aged 28 years, SARAH, daughter of the late GEORGE WEBB HALL, Esq. of Sneed Park, Bristol. Devoutly pious, without austerity; actively benevolent, without ostentation; pure in heart, and affectionate in disposition, she was beloved and will be lamented by all who were acquainted with her. For the last few years of her life she resided in Belfast, where she endeared herself to a circle of attached friends. She was distinguished for the conscientious zeal with which she fulfilled every obligation that she undertook: a feeling which displayed itself, among other instances, in the devoted perseverance, beyond her strength, with which she discharged her duty as a teacher and domestic visitor in the Sunday-School belonging to the First Presbyterian Congregation in this town. Her services to that useful institution were most valuable and acceptable; and her loss will not easily be repaired. During her last illness, her piety and resignation, her faith, her hope and love, were conspicuous. "*Blessed are the pure in heart, for they shall see God.*"

THE
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VOL. II.

NORTHERN SUNDAY SCHOOL ASSOCIATION.

[HAVING been requested to insert in our pages the Report laid before the First Annual General Meeting of the above-named Society, held in Belfast on Thursday, the 7th of May, 1840, together with the Resolutions agreed to on that occasion, we think it will be satisfactory to lay before our Readers, at the same time, the Rules of the Association. In doing so, we beg leave to recommend the Association to the patronage and support of the friends of human improvement, in every quarter of Ireland, but more particularly in the province of Ulster.—*Bible Christian.*]

RULES OF THE NORTHERN SUNDAY SCHOOL ASSOCIATION.

- I. THIS Society shall be called the NORTHERN SUNDAY SCHOOL ASSOCIATION: and its object shall be to supply Sunday Schools with Books and other requisites, at low prices.
- II. The concerns of the Association shall be managed by a Committee, consisting of a Treasurer, a Secretary, and at least five other members; to be elected annually at a General Meeting, to be held in Belfast on the first Thursday of May in each year. Three of the Committee shall form a quorum.
- III. At each General Meeting, a Report and Statement of Accounts for the past year shall be read.
- IV. Every Subscriber of three Shillings *per annum*, shall be a Member of the Society: and every Donor of two Pounds in one payment shall be a Member for life. Congregations and Sunday Schools contributing to the

Funds of the Association, shall be entitled to books and other requisites to the full amount of their Subscriptions.

N. B. The Association earnestly request ministers and others interested in the cause of Sunday School Education, to form Branch Associations in aid of its funds.

REPORT OF THE COMMITTEE FOR THE YEAR ENDING
MAY 1, 1840.

At an Annual General Meeting of the Northern Sunday School Association, held in the Meeting-House of the Second Presbyterian Congregation, on Thursday, the 7th of May, 1840, the Rev. WILLIAM BRUCE in the Chair, the following Report was read by the Rev. J. SCOTT PORTER, Secretary, *pro tempore*.

In presenting a Report to the First Annual General Meeting of the Northern Sunday School Association, the Committee deem it proper to advert, in the first place, to the circumstances which occasioned the formation of the Institution whose affairs they have for the last year been called upon to administer.

There has existed, for a considerable time, a Society founded for the purpose of promoting Sunday Schools in this country, and called the Sunday School Society for Ireland. Its published rules are conceived in a very comprehensive spirit. It affords to those schools which are in connexion with it, most valuable aid and facilities, in the supply of Bibles, Testaments, Reading and Spelling Books, and other requisites, at very reduced prices, and in some instances, gratuitously. In the Books circulated by the Sunday School Society for Ireland, there is nothing which can be matter of serious objection to any class or denomination of Christians; all the religious doctrines which they inculcate being expressed in the words of Sacred Scripture, without any intermixture of human creed or commentary. To this Society all the Sunday Schools which existed throughout Ireland were deeply indebted; and its valuable assistance appeared to be extended to all sects, with the most praiseworthy impartiality.

But in the month of June, 1834, the late Rev. JOHN MITCHELL of Newry, a man of apostolical purity of char-

acter, and of truly evangelical piety, and whose loss all the members of this Association must deeply deplore, having applied for a certain number of copies of the Sacred Scripture for the use of a Sunday School connected with his congregation, received from the Committee of the Sunday School Society an answer declining to afford the assistance requested, "*inasmuch as they had reason to apprehend that he denied what the Committee believed to be amongst the fundamental doctrines of Christianity.*" It was thus practically laid down as a law (not mentioned, however, in the rules of the Society as printed and published to the world), that no School should receive aid from the Sunday School Society, unless its managers and conductors agreed with the Committee of the Society upon all points which they judged to be amongst the fundamental doctrines of Christianity. No statement was ever given as to the number or nature of these supposed fundamental doctrines: yet it soon became evident that all Sunday Schools connected with either the Presbytery of Antrim or Remonstrant Synod of Ulster, would be considered as heretical, and as such unfit to partake in any of the advantages or facilities afforded by the Sunday School Society; even in that of ready access to the Scriptures, which are able to remove all errors, and make wise unto salvation. For, the refusal given to the Rev. Mr. Mitchell was followed up by similar answers to applications made in behalf of the Sunday School belonging to the First Presbyterian Congregation, Newtonards; that of the First Congregation, Belfast; that of the First Congregation, Holywood; those of Larne and Kilwaughter, in connexion with the First Presbyterian Congregation, Larne; and various others.

Under these circumstances it was resolved, at a Triennial Meeting of the Three Non-subscribing Bodies of Presbyterians in Ireland, held in Belfast, in July, 1838,—

"That we are deeply sensible of the value and importance of Sunday Schools, especially as a means of religious instruction; and that we earnestly recommend and solicit the continued attention of all Ministers and Congregations in our connexion, to this most interesting subject.

"That we deeply regret the exclusive and narrow principle upon which the Committee of the Sunday School Society for Ireland have, for some time, conducted its operations.

"That we would recommend the formation of a Sunday School Association, to be founded on the full and cordial recognition of

the right of all men to think for themselves, in matters of religious doctrine; and designed to extend its aid to adherents of every Christian Church, or denomination, whom it may be enabled to assist, without respect of, or reference to, the peculiar opinions which, in the exercise of their right and duty of private judgment, they may have embraced; and that we hereby pledge ourselves to lend to such a Society, when formed, our support and encouragement."

Agreeably to this recommendation the present Association was planned, and formed in the month of January, 1839; although, owing to some unavoidable delays, it was not finally organized by the adoption of its Rules, &c. till the month of May, 1839: when its affairs were entrusted to the hands of your Committee.

They now beg leave to submit a short statement of their proceedings, in fulfilment of their trust.

As the want of copies of the Scriptures in the various Schools which were placed in connexion with the Association was most urgent, all of them being Scriptural Schools, and many of the children attending upon them being unable to purchase either Bibles or Testaments, even at the low rates at which they are now sold to the public, a communication was early opened by the Provisional Committee of this Association with the Committee of the Hibernian Bible Society, stating the refusal of the Committee of the Sunday School Society to supply their Schools, and the great inconvenience which was consequently experienced in procuring copies of the Sacred Scriptures for their use, and requesting to be allowed to purchase at their Depository, Bibles and Testaments for the use of the Sunday Schools, at half-price. To this communication the following answer was returned:—

Dublin, 19th Feb. 1839.

REV. SIR,—Your letter of the 16th inst. applying in behalf of Sunday Schools in connexion with the Remonstrant Synod of Ulster and the Presbytery of Antrim, for copies of the Scriptures at a reduced price, was this day submitted to the Committee of the Hibernian Bible Society. The Committee have directed me to inform you of what you are probably already aware of, that they do not consider Sunday Schools as at all within the range of this Society's operations: considering that such Institutions more properly belong to the Sunday School Society, and that their benefit is the exclusive object of that Society. Notwithstanding, under the peculiar circumstances of the case you mention, the Committee feel desirous of affording every possible aid in supplying your Schools with Books at a reduced price: and I am farther

directed to inquire of you what may be the probable extent of your wants at present, &c. I mean in a general way, specifying the number of Bibles and Testaments required.

I remain, Rev. Sir,

Your very obedient servant.

ANDREW CRAWFORD, *Assist. Sec.*

Rev. C. J. M'Alester.

To this letter the following reply was forwarded:—

Holywood, March 5, 1839,

Sir,—I have reason to apologize for having so long delayed replying to your letter of the 19th ult. I was unable earlier to ascertain the present extent of our wants.

I am directed by the ministers in whose behalf I wrote, to express their thanks to the Committee of the Hibernian Bible Society for the kind attention they have paid to their application; and to state that 100 Bibles and 300 Testaments will supply their present wants. They direct me to add, that they have made their demand as limited as possible; and that they will be most scrupulous in appropriating such books as your Committee may now, or at any future time, afford them, at reduced prices, only for the benefit of their Sunday Schools.

I have the honour to be, Sir,

Your very obedient servant,

CHARLES J. M'ALESTER, *Secretary, pro. tem.*

To A. Crawford, Esq. &c. &c.

The answer to the foregoing was as follows:—

Dublin, 12th March, 1839.

Sir,—Your letter of the 5th inst. was duly received, and this day came before the Committee of the Hibernian Bible Society. I am directed to inform you, that, agreeably to your application, 100 Bibles and 300 Testaments have been granted for the Schools referred to, at half-price: viz. Bibles at 1s. 6d. and Testaments at 6d. each. These Books shall be packed immediately, and forwarded as you may direct.

I remain, Sir,

Your very obedient servant,

ANDREW CRAWFORD, *Assist. Sec.*

Rev. C. J. M'Alester.

Similar favourable answers have been returned to several applications since made by your Committee for farther supplies of Bibles and Testaments. They have been uniformly met with the utmost courtesy and kindness; and in no instance has the assistance sought for been refused or delayed. In this manner the Committee of your Association have been enabled to procure, on very moderate terms, 370 Bibles and 840 Testaments; and have every reason

to hope for a continuance of the same most useful facility to their successors in office, as occasion may require.

For children who are not sufficiently advanced to be able to read the Scriptures with improvement, introductory and elementary works are necessary: and after taking into their consideration several books of this kind which were already before the public, your Committee were of opinion that it would be advisable, both with reference to cheapness and usefulness, to print a Primer and a Lesson-Book, for the use of the Association expressly, rather than adopt any of those already published which they had an opportunity of examining. The task of preparing these works devolved upon the Secretary to this Association,—the Rev. CHARLES J. M'ALESTER,—whose zeal and attention to its affairs have been most conspicuous, since the very commencement of its proceedings: and this laborious and troublesome duty he has fulfilled to the entire satisfaction of the Committee; and also, as they believe, to that of the Teachers in the Schools of this Association where the Sunday School Primer and Sunday School Lesson-Book have been introduced. The price of these books has been fixed by your Committee at a sum which will barely cover the expenses of paper, printing, and binding,—the Primer being sold for 1*d.* and the Lesson-Book for 2*d.*; but low as these prices are, the Committee would gladly issue them to schools at a still cheaper rate, were they enabled to do so by subscribers coming forward to aid the funds of this Association. At present they are unable to hold out any prospect of a reduction upon any of the School Requisites issued from the Depository; the amount hitherto raised by donations and subscriptions being so trifling as scarcely to deserve notice: and a considerable sum being sunk in the publication of those necessary works; for which the returns will be by no means immediate, and certainly not profitable.

School Registers on an approved model for the use of Superintendents, and Class Rolls for Sunday School Teachers, have also been prepared under the direction of your Committee, and can be procured on application.

From the commencement of the Association, till the 1st of May, 1840, inclusive, there were issued from the Depository, 300 Bibles, 683 Testaments, 717 Sunday School Primers, 289 Sunday School Lesson-Books, 91 Class Rolls, and 20 School Registers.

Since the commencement of their proceedings, your Committee have been instrumental in affording facilities for the establishment or support of 20 Sunday Schools, in the following places; viz.—

Antrim, in connexion with	1st Presb. Congregation.	
Belfast,	1st do.	do.
Belfast,,...	2nd do.	do.
Carrickfergus,.....	Rem. do.	do.
Collin,.....	Rem. do.	do. Dunmurry.
Crumlin,	Rem. Presb.	do.
Downpatrick,	1st do.	do.
Dromore,.....	Rem. do.	do.
Dunmurry,	Rem. do.	do.
Holywood,	1st do.	do.
Kilmore,	Rem. do.	do.
Kilwaughter,	1st do.	do. Larne.
Larne,	1st do.	do.
Moneyrea,	Rem. do.	do.
Newry,.....	Rem. do.	do.
Newtownards,	1st do.	do.
Ralloo,	Rem. do.	do.
Kavara,	Rem. do.	do.
Upper Falls,	Rem. do.	do. Dunmurry.
Warrenpoint,	Rem. do.	do. Narrowwater.

They have reason to hope that several additional schools will be put in operation in the course of the present summer; and that the system will gradually extend itself, and develop its usefulness in a rapidly increasing proportion. In the mean time, it will be satisfactory to the friends of intellectual, moral, and religious improvement to know, that by authentic returns recently furnished, it appears there are at present in the different schools connected with this Association 280 persons, zealously and perseveringly labouring as gratuitous Teachers, and devoting much of their time and influence, not only on the Lord's Day, but frequently on other occasions also throughout the week, to the instruction of their fellow creatures;—that there are in the same schools no fewer than 2082 children receiving instruction of a very valuable kind, which many of them would have been totally deprived of all opportunity of acquiring, had this Association not been formed; and that, of these, 1333 are reading the Holy Scriptures; and your

Committee trust, in many instances, profiting by their sacred contents. For a detailed statement of the numbers &c. in the different schools, the Committee refer to the table appended to this Report.

In a note appended to the Rules of the Association, ministers and others interested in the cause of Sunday School Education are requested to form Branch Associations in aid of its funds. Your Committee have received notice that a Branch Association has been formed in the Congregation of Larne, where the cause of Sunday Schools has met with much support. Similar branches may have been formed in other places; and your Committee would earnestly recommend the practice, being convinced, that whatever unites a number of persons in the care of Sunday Schools, must be productive of good. The funds raised by Branch Associations may, if they judge proper, be applied in aid of the Sunday Schools in their immediate neighbourhood; although the Committee would hope, that in some quarters, at least, a portion may be handed over for the promotion of the general objects of the parent Association.

The Committee, in concluding their first annual statement, beg to add, that the experience which they have had of the duties of their office, short though it has been, has led them to be firmly convinced of the great utility and advantage of Sunday Schools: in communicating to the pupils much valuable, though elementary knowledge, both of a secular and religious kind: in forming and cherishing among them habits of order, discipline, obedience, attention, and respect for the Lord's Day: in placing them in connexion with persons who, having acted in the capacity of their teachers or superintendents in Sunday Schools, will take an interest in their welfare; will exercise a wholesome influence on their character and conduct in after life; and if these be found satisfactory, will be enabled, in some, perhaps in many instances, to assist them in their progress through the world. Sunday Schools are likewise found to produce most beneficial effect on the parents and families of the pupils, in consequence of the care which their children have received at school, and the attention which has been shown them on other occasions. At one of the meetings of your Committee, a respected minister mentioned, that during the last year, no less than six families

had been brought to the House of God, where they had never before attended, in consequence of the benefit derived from the Sunday School by their children; while probably no other means of persuasion would have been of the slightest avail. In addition to all this, a great benefit is done to those who take an active part in the management of Sunday Schools, by making them personally acquainted with the circumstances, the character, the sufferings of the poor; cherishing their native sympathies; and affording them an opportunity of exercising some of the purest and most lovely, though least obtrusive virtues, that can adorn the human character. Much of the good that is done in this way must ever remain unknown to your Committee, and to the world; but your Committee have with pleasure observed the indication of the feeling which prompts to such deeds, in the formation—in several places, and often in direct connexion with the Sunday Schools—of other institutions for the benefit of the poor:—such as Week-day Schools, Evening Classes, Evening Lectures, Lending Libraries, Clothing Societies, and Benefit Societies, of various kinds. These are most useful auxiliaries to the Sunday School, and tend still farther to extend all its beneficial results.

Your Committee therefore hope and trust, that the interest which has been manifested in the cause of Sunday Schools, will not die away: that the zeal of their Conductors, Teachers, and Superintendents, will not be relaxed: and, more especially, that this Institution, so auspiciously begun, and which has already proved so useful, will not be allowed to fall into premature decay. Rather let it extend its influence farther and farther; taking in a wider breadth of the soil of Ireland, and still increasing its benefits, and improving its own operation, in those districts which it already embraces. Let all who are engaged in this truly good work,—this labour of love—love to God, to Jesus, to precious and immortal souls,—stimulate and encourage each other to zeal, constancy, and perseverance: let them invite others to accompany them into the same paths of usefulness; and may the blessing of the Almighty One, without whom human agents are nothing, accompany this and every attempt to extend His kingdom upon earth, and to prepare His children for becoming citizens of His kingdom in heaven!

	Number of Teachers in each School.			Number of Pupils in each School.			Of whom are Reading the Holy Scriptures.		
	Male.	Female.	Total.	Male.	Female.	Total.	Male.	Female.	Total.
Antrim,.....	5	6	11	56	55	111	36	29	65
Belfast 1st Congn. ..	12	12	24	65	84	149	43	56	99
Belfast 2nd Congn. .	21	21	42	120	150	270	51	64	115
Carrickfergus,.....	4	3	7	12	18	30	8	13	21
Collin,	7	4	11	28	55	83	18	41	59
Crumlin,	3	3	6	25	35	60	20	20	40
Downpatrick,	9	9	18	52	69	121	27	43	70
Dunmurry,	6	6	12	58	50	108	36	33	69
Holywood,.....	4	4	8	41	28	69	20	15	35
Kilmore,	6	6	12	40	40	80	24	20	44
Kilwaughter,	6	6	12	40	60	100	25	45	70
Larne,	10	17	27	70	130	200	65	95	160
Moneyrea,.....	7	8	15	79	60	139	30	30	60
Newry,	8	8	16	45	46	91	36	32	68
Newtownards,	12	10	22	130	120	250	110	100	210
Raloo,	8	10	18	57	50	107	36	34	70
Ravara,	2	2	4	28	17	45	20	8	28
Upper Falls,	7	2	9	17	31	48	10	23	33
Warrenpoint,.....	3	3	6	9	12	21	7	10	17
Total, ...	140	140	280	972	1110	2082	622	711	1333

N.B.—No Return has been received from the Dromore Sunday School.

RESOLUTIONS OF THE GENERAL MEETING.

The foregoing Report and Statement having been read, it was

Moved by the Rev. JOHN PORTER, seconded by ROBT. PATTERSON, Esq. and Resolved,—

I. That the Report now read be received; and that it be printed, together with the Rules of the Association, the List of Members and Subscribers, and the Treasurer's Statement of Accounts, for circulation among the members and friends of this Association.

Moved by the Rev. SAMUEL C. NELSON, seconded by Dr. BURDEN, and Resolved,—

II. That the experience of the last twelve months, during which this Association has been in operation, has confirmed us in our deep

conviction of the value and importance of Sunday Schools, not only to the children who are receiving instruction in them, but likewise to their families, to the Teachers who are employed in the management of them, and to the religious societies with which they are connected: that we rejoice in the erection of so many new schools as have been established within the last few years: that we pledge ourselves to assist and encourage those who may be endeavouring to erect Sunday Schools in places where they do not yet exist: and exhort all who are already engaged in the work to persevere; assured that in due time we shall reap, if we faint not.

Moved by the Rev. CLASSON PORTER, seconded by the Rev. J. SCOTT PORTER, and Resolved,—

III. That the warm thanks of this Association are due, and are hereby returned to the Committee of the HIBERNIAN BIBLE SOCIETY, and to the excellent Institution over which they preside, for the assistance which they have lent to this Association, in allotting to our Committee from time to time various grants of copies of the Sacred Scripture, at reduced prices, for the use of our Sunday Schools.

Moved by the Rev. HUGH MOORE, seconded by WILLIAM HARTLEY, Esq. and Resolved,—

IV. That we rejoice to see our respected friend and Secretary, the Rev. C. J. M'ALESTER, this day present with us, in the enjoyment of improved health after his recent illness: that we tender to him our best thanks for the zeal and ability with which he has discharged the duties of his office, and for his various other exertions on behalf of Sunday Schools, and more especially of this Association: and that we request him to favour us with his valuable services, as Secretary for the ensuing year.

Moved by the Rev. C. J. M'ALESTER, seconded by JOHN ANDREWS, Esq. and Resolved,—

V. That the thanks of this Society are due to Mr. WILLIAM HARTLEY, for his very efficient services as Treasurer to the Association, during the past year: and that he be requested to continue them during the ensuing twelve months.

Moved by the Rev. C. J. M'ALESTER, seconded by WILLIAM HARTLEY, Esq. and Resolved,—

VI. That the following Gentlemen be requested to act as the Committee of this Association, for the ensuing twelve months; viz.

The Rev. WILLIAM BRUCE,
The Rev. HUGH MOORE,
JOHN ANDREWS, Esq.

The Rev. JOHN PORTER,
ROBERT PATTERSON, Esq.
The Rev. J. SCOTT PORTER.

Thanks having been voted to the Chairman, the meeting adjourned.

SURSUM CORDA!

ARISE! my longing Soul,—aspire!
 And leave the weary weight behind
 Of eating care, and fierce desire,
 And fleshly sin, and passion blind.
 Like as the radiant Sun, in heaven,
 Unwearied, holds his measured way;
 Be every thought to duty given,
 And God shall lead thee day by day.
 Who seek the Lord,
 Who love his word,
 Who in his work their gifts employ,
 Already taste,
 In Spirit blest,
 An earnest of immortal joy.
 Oh! 'tis most sweet,
 With ready feet,
 To seek God's house where brethren meet;
 And mingle hearts and songs in one,
 Praising the Father and the Son.

Our Treasure is in heaven above,
 Secure from danger and decay;
 And thitherward, on wings of Love,
 Our hearts would mount and speed away.
 The spirits there of countless Saints,
 In perfect grace and glory shine,
 Surpassing all that Fancy paints,
 For oh! those beauties are divine.
 With harp in hand,
 A lovely band,
 They wait around their father's face;
 In hymns divine,
 Their voices join,
 To celebrate redeeming grace.
 And while they own
 The Holy One,
 Who sits on the eternal throne,
 The rapturous Hallelujahs rise,
 And roll repeated through the skies.

H.

UNITARIANISM IN LOUISIANA.

THE following letter, addressed to the Editor of the *Christian Palladium*, by Professors GIRD and WOOLDRIDGE, of Jackson College, Louisiana, who have recently openly avowed their conversion to the doctrines of Christian Unitarianism, will be read with much interest. It is necessary to premise, that the *Palladium* is the organ of what is called the *Christian Denomination* in the United States: a very numerous and respectable body of believers, which, though it has not been in existence more than thirty years, already numbers upwards of 2000 churches; and which, though rejecting all sectarian appellations, agrees with the Unitarian body in all doctrines and practices that either society would regard as important. It will be seen that Professors Gird and Wooldridge are favourable to a union between the Unitarian and the Christian Denominations: and, so far as we are enabled to judge, we see no insuperable obstacle to such a junction; and think that in many respects it would be highly desirable.

To the Editor of the Christian Palladium.

Dear Sir,—We have derived much gratification from the friendly notice you have taken of us in the *Palladium*, and from your kind letter of the 26th of August. Having taken upon ourselves the Christian name and profession, we would gladly include all of like precious faith in our fraternal regard, and be received by them into fellowship. It is not the least among our trials that many of our Christian brethren not only fail to reciprocate the friendship we esteem it a duty and a privilege to cherish, but assail us with harsh denial of our right to the Christian name; and even with censorious judgment of our hearts. To find ourselves admitted to a brotherly communion with so large and so pure a body of believers as we esteem yours to be, was happy and encouraging. To be invited to address them through your paper, is an honour to which we have no claim; but compliance with it is a pleasure, a duty we have no wish to decline. As we have an opportunity, therefore, we propose, now and then, to make communications for your publication; and, for the present, we would set down a few friendly words, which we doubt not will be received in the spirit in which they are written.

And, first of all, we would congratulate our brethren of

the Christian connexion on their success in advancing the great cause of sacred truth and vital piety, and on the peculiar advantages of their position for making head against all errors of belief and practice, in the church as well as in the world. From what a small beginning have the zeal and purity of a few men of apostolic spirit produced such a widely spreading communion. How it reminds us of the Saviour's parable: "The kingdom of heaven is like to a grain of mustard seed, which is indeed the least of all seeds, but when it is grown, it becometh a tree, so that the birds of the air come and lodge in the branches thereof." May the tree of the Gospel you have reared for ever flourish, and many a wandering wing find shelter in its branches, till strengthened for the final flight to its heavenly home! Looking to the Scriptures for the truths that command belief, and the principles that direct practice, and allowing no authoritative value to any creed or commentary, however helpful towards a true knowledge of the Scriptures, you are free from a constraint galling to the lover of truth, embarrassing to the conscientious Christian. You avoid the danger of adding to the portion of error your own fallibility may cause you to adopt, another portion caused by the fallibility of others, in whose guidance you had no right to trust. Still more, you free yourselves from the criminality of holding out a temptation, such as is turning thousands of our brethren from the straight and perfect way, the temptation to compromise with conscience, to assent to the received creed, rather than stand alone, or fall into the ranks of those who are condemned as heterodox, — in a word, the dreadful temptation to be false to the Divine Master by supporting and proclaiming as his truth that which is not believed to be truth at all. The inventors and upholders of test-creeds, we do verily believe, thus fetter the feet of Truth, eunsnare the feeble minded, and lay stumbling blocks in the way of the worldly. But this cannot be said of you. Among you the Bible is an open book, for every one, even for him that runs, to read, and understand, and profit by, according to the enlightenment and preparation of heart and mind vouchsafed unto him. And this course contributes to practical piety, as much as it does to the freedom and comfort of the believer. For his attention is drawn away from the examination of many matters of opinion of little

comparative importance, and is devoted more intensely to that which is of greater. He can duly pay "tithes of mint, and anise, and cummin," and not neglect "the weightier matters of justice, and judgment, and truth." Thus, too, religion gains the respect of the world. For the world does know the difference between right and wrong, does feel the difference between good and evil; and it does lend a listening ear to every serious discussion, and behold with interest every serious endeavour that concerns the advancement of its virtue and happiness.

And, if we accord with our brethren of the Christian connection, as to the principles which constitute their union and their strength, we trust also that we sympathize with them in the feelings which constitute their comfort and their joy. The spirit of toleration and good will towards those who differ from us in things not affecting uprightness of life, has come to be called in these latter days by the name of Liberality. But, so far as the Gospel dictates our conduct towards men, what is it but an injunction to cherish and manifest this very spirit? What is it, but that which sounds more sweetly by its own heavenly names of Love and Charity? If we speak of liberality towards our fellow Christians, what is it but fulfilling that new commandment—"Love one another." If we speak of liberality towards those from whom we differ, whether believers or unbelievers, what is it but that charity which "suffereth long and is kind, which envieth not, vaunteth not *itself*, thinketh no evil, is not puffed up,"—which "covereth a multitude of sins, which beareth all things, believeth all things, hopeth all things, endureth all things." How happy a feeling is this heavenly charity! How blest is the Christian whose love compasses the world, and rejoices in every place to find some heart which has been softened and enlarged by the great love of Christ for sinful men, though all its mountains of prejudice, and all the films of mental blindness have not been removed. Surely, the idea of true Christian happiness cannot be realized by those in whom is wanting this expansive and generous spirit of Charity.

And we must say, too, Christian brethren, that it is this same discernment of the true principle, and cultivation of the genuine feelings of Christian liberality, by those other brethren of the Congregational Churches who are generally

denominated Unitarians, which endears them to us. It is true, that with them and with you, we agree in many articles of doctrine, but we almost lose sight of this bond of union, while contemplating our common reception of the broad principle, that Christian fellowship is the right of every sincere believer in the Saviour who seeks salvation in the path of obedience. Our Unitarian brethren have nobly protested against the practice of those churches which require of a believer, as a condition of admission to church privileges, and even of a recognition of his right to the Christian name, an avowal of his belief in articles of faith, which other men, in other days, in their boldness or blindness, have framed and established for all men of all ages. The brethren of the Unitarian denomination, as well as the brethren of the Christian connection, make their appeal to the Scriptures directly, and not with the intervention of obscure, controvertible, and unceasingly controverted articles of faith. They esteem this to be the privilege of every private Christian, of every one who confesses Christ before men. Would it were so with all the friends of Christ! Then would zeal for truth and zeal for righteousness be tempered by a wisdom, which expects not of frail, imperfect, and imperfectly cultivated men, a perfect comprehension of the ways of God,—by a modesty which pretends not to fathom all mysteries, and, above all, by that holy love which, embracing, like the Father's, even the sinful and debased, makes the soul in which it dwells one with the Father, one with Jesus, one with all the blessed above, and one with all who cherish the same heavenly spirit throughout the world.

Thus attached to two bodies of Christians, because both assert and carry out principles which we also hold and endeavour to practise upon,—because both prize the Christian spirit more than the dogmatic expositions of Christianity which theologians have made,—because to both we are indebted for aid in coming to a knowledge of the truth,—and because both have manifested for us a truly Christian sympathy;—thus attached to both, are we called upon, Christian brethren, to choose between them? Must we reject the name of Unitarian, endeared as it is to us as a synonyme of so much Christian truth and love? Or must we yield our claim to fellowship with those brethren who scrupulously adhere to the only name which

denotes our relation to him who alone is our Master on earth? We do not so read the hearts of our brethren of either body. We do not find it in our hearts to give up whatever hold we may have been permitted to gain on the Christian affections of either. We offer the hand of fellowship to both denominations; we shall gladly receive their ministers among us to labour in the Lord, and will gladly unite with either in advancing the common cause. And if there be any others of our fellow Christians who entertain equally liberal and scriptural views of Christian fellowship, we trust they will feel with us, that here is a common ground, on which we may unite to build that church, against which the gates of hell shall not prevail.

It is not for us to speak to our brethren; but the position we occupy is one, perhaps not often held by others, and we shall be heard with allowance. We would urge our brethren of the Christian connection, and our Unitarian brethren, to engage in a cordial and frequent intercourse. We do not doubt that whenever members of the two denominations may be thrown together, there will be mutual kindness. This has happened, and it has been delightful to witness. But, will our brethren pardon us, we would see something more than this. We would have some care taken to cultivate a mutual acquaintance, and to interchange acts of Christian fellowship and service. Does not fidelity to the distinguishing principles held in common require this? Certainly, it would be a beautiful exemplification of those principles. Happiness and improvement attend the communion of the Saviour's followers. Such we doubt not would be the result of the intercourse we wish to see established among our brethren. We doubt not that it would be gratifying and profitable to both, that it would tend to remove misconceptions of each other, to bring both nearer each other and to the truth, and, above all, to exercise most happily the feelings which make Christians one.

We have called our small communion a Congregational Church. According to the light vouchsafed to us, this seemed right in our eyes. On the subject of church government and organization, we believe there is no difference between you and us. We believe in the independence of churches, in individual independence; but that all Christians, and all churches ought to love one another, help one another, and preserve the unity of the spirit, in the

bond of peace. Our church covenant contains nothing designed to exclude any one who believes in Christ, and is striving to yield the obedience of faith.

We are your servants in Christ,

H. H. GIRD,

Jackson, La., Nov. 25, 1839.

A. D. WOOLDRIDGE.

THE INFANT-SCHOOL PUPIL.

[From the Rev. Edwin Chapman's Lecture on the Use of the Bible
in Sunday Schools.]

I CANNOT refrain from relating, in this place, an instance of the happy effects of judicious religious instruction which was some time since told me by a lady on whose judgment and veracity I have entire reliance, because I believe her to be eminently free from any unreasoning fanaticism.

A child six or seven years old, of good understanding, warm affections, and full animal life, who was considerably troublesome to his mother, an upright, pains-taking, hard-working woman, was sent to an infant school. He went at first with strong reluctance, and many rebellious efforts to escape from what he considered a disgusting abridgment of his liberty. By degrees, however, the mistress won his affections, interested his mind, and made him love school more than he had ever loved play. No weather could prevent his attendance, even at the commencement of an illness which at length terminated fatally. His mother frequently suffered him to go, with many fears, being persuaded that disappointment did him the greatest injury. Soon after he began to love school, he told his mother in the evening what he had been taught in the day, and especially what he had been taught on the subject of religion.

Before he became too ill to attend any longer, he had learned many portions of Scripture, suited to his young understanding, and many hymns of a simple nature. As he lay on his bed, his great delight was to repeat both; and his mother told the lady from whom I had the account, that his knowledge of Scripture might shame many aged Christians who yet were not inattentive to religion. When she wept to see him suffer, and to think that he, so good, must soon be taken from her, he comforted her, bringing to her remembrance the promises of the Saviour, and leading her to consider the wise and holy government of God.

Religion seemed to have conquered selfishness in him. One of his last acts was to lay out his little savings in the purchase of presents for his brothers and sisters—his very last, in a child, may be considered an heroic act of self-denial.

During the time that he was confined to his bed, his mother constantly attended him, night and day, so that her presence seemed absolutely necessary to his comfort. Her hand administered his medicines, smoothed his pillow, and made all his bed in his sickness. Her voice he delighted to hear, and into her bosom he poured out all his little soul. But a short time before his decease he said to her:—"Mother, I wish you would go down stairs, and stay a little while, and send up my father to me." She was surprised, for always before he had deprecated her absence, but did as he desired. When his father came, he said:—"Father, I am going to die, and I asked my mother to go down, because I thought that she could not bear to see me go, weary, too, as she is with nursing me; and I know that you will be able to bear it better. So now please to sit down by me. It will soon be over." He then called his brothers and sisters to him, presented them with the little tokens of remembrance which he had purchased for them, gave them the earnest and affectionate advice dictated by his own happy experience of school and religion, dismissed them, begged a last kiss from his father, closed his eyes, and departed in such full hope as a child may entertain of a blessed resurrection from the dead.

Doubtless the good seed, in this instance, was sown in a rich soil, and circumstances favoured its rapid and luxuriant growth. It is not possible to impress all children of his age to the same extent. To attempt it would be labour very ill bestowed, to view it in the least unfavourable light. To some children premature religious excitement is as injurious as the premature forcing of the intellectual powers, or the use of strong material stimulants; it prevents a full and manly development. The lesson to be learned from such an example is, that care should be taken to interest children in the Bible, and to impress its truths upon their memories, as far as it can be done with prudence and advantage; remembering the patience with which our Lord instructed even his Apostles; telling them on one occasion,

I have many things to say unto you, but ye cannot bear

them now." The opening of the various faculties must be watched,—the budding and blossoming of the affections must rather be carefully observed, than unfolded prematurely by the creation around them of an artificial atmosphere,—the happy moments must be seized, and even then, not be employed with too much eagerness, lest you wither that which you seek to advance and ripen.

OUR SCHOOLMASTERS.

(Taken, with some slight retrenchment, from "*Stunden der Andacht*," No. 232.)

MANY persons feel no virtue more difficult to practise than gratitude. They are ready enough to accept good offices, pleasant surprises, sympathy, assistance,—but they find it hard to repay good with good. They never willingly think of the obligation, and they are uneasy if at any time they are reminded of it.

Again, there is a class of men, not inconsiderable, who desire to receive no friendly services, that they may never be indebted to any one: and this not out of heartlessness or insensibility. They find pleasure in advising others, in giving, in making themselves useful in one way or another, in laying others under obligations: but on their own account they desire nothing. They would fain make the whole world their debtor, but be under obligations themselves to no one, even for a moment. This temper, which is far from uncommon, has its root in an immoderate attachment to independence; a false and culpable conception of the character of men in general, or in a secret pride which would see self exalted over all here below; like God, who gives all to all, receives nothing. But who is there that can exist without the good office of other men? we are placed here that we may serve each other reciprocally with our gifts and faculties. The greatest cannot do without the least,—the rich is served by the poor. If any man cannot bear the sense of obligations, and yet desires to escape the brand of ingratitude, let him fly to some wilderness where no other mortal may breathe the common air. In truth, if gratitude be one of the most difficult of virtues, it is because either self-love, pride, self-sufficiency, or at all events, a forgetful levity is more or less predominant in most men, and hinders us from

assigning their real value to the benefit we receive. We willingly depreciate them that we may lighten the burden of the obligation, and diminish the debt before we have begun to discharge it.

And yet we must admit,—our conscience tells us,—the man who has not learned to feel satisfaction in fulfilling the sweet duties of gratitude, is still far from bearing in his breast the pure mind which befits a Christian. Instead of expansive love, there subsists in him a self-seeking reserve; in place of the humility of Christ, an inordinate silly pride; and a repulsive unsociable asperity, in place of the mild and tender spirit which is the ornament of humanity. How can he love others with cordiality, who will be obliged to no one;—owe all to himself? Is he prepared to be the friend of man? Quite the reverse. He would be the master of all men, and see them all subject to himself by the force of dependence and obligation. The man who has not learned to receive favours as he ought, is incapable of conferring them as he should. It is sweet to receive as well as to bestow,—to be the one indebted, as to oblige another.

But despicable above all, is he who requites good with evil. Gratitude is indeed to many the most difficult of virtues, but ingratitude is in the eyes of all, the blackest of vices. When the object of your warm affection leaves your presence to make a jest of your tenderness in another company:—when the youth whom you have trained up with inexpressible pains, to honour, virtue, and piety,—scarcely escaped from your sight, plunges into every sort of profligacy, and in despite and contempt of you, chooses the vilest companions, or makes your most inveterate enemies his associates:—or when, at the expense of your own ease and comfort, you have helped a friend in the hour of need, and he turns against you, or ceases to know you, when fortune smiles upon him,—how will you judge of such a man; how will your heart recoil from his unworthiness? Then judge thyself too; let your heart revolt at its own hatefulness, when conscience reminds you of the obligations you have owed to friends and acquaintances, or even to strangers, for days and years and a lifetime, without ever seriously thinking of repaying them, or having endeavoured even to make them conscious of your gratitude. Reflect:—as you judge him who behaved un-

gratefully to you, so are you judged by the heart of him who once gave you friendly help and counsel, and whom you have now forgotten as if he never had done you service,—forgotten, as if for you he never had been. Go and pay what you owe,—leave not a world—(and who can tell how soon God may call you away?)—in which you have debts of gratitude still undischarged.

The force of our gratitude should always bear a relation to the magnitude of the benefit; and the benefit should be estimated in one view by the amount of good that redounded to us from it, in another by the degree of pains and self-denial which it cost our benefactor. A trifle at the right instant is often our best succour, the means of our deliverance from the greatest streights. It is not always great sums which relieve or prosper us. Sometimes a friendly recommendation, a salutary advice, an opportune suggestion, a word of consolation, an approved truth which lifts us from the depths of dejection and despair, does us more good than mountains of gold. The benefit in such a case terminates not in the trifle bestowed, but in the great advantage which it produced. Indeed, what in life is great or small, trivial or important, *absolutely*? Every thing derives its weight or insignificance from relative circumstances, and owes its value to incidental adjuncts. Accordingly, they are frequently matters trivial to appearance, which exert the most decisive influence on the destiny of our lives. The more important the good effects have been to the external condition, or the mind, the more warm and lively and energetic will be the Christian's gratitude.

On the other hand, it sometimes happens that our friends may take the liveliest interest, and make the strongest exertions for us, without succeeding: that their most painful sacrifices are productive to us of no good result. What then? Shall we consider ourselves the less indebted to them? Because we derive no advantage from their exertions, were those exertions the less made on our account? Were they masters of the event, and did not this lie in the disposal of a higher power? In human conduct are we to lay more stress on the consequences than the intention? No! the gratitude of a Christian is not to be measured by the sum of good which accrued to him by an act of benevolence: but also—and principally—by the pains and sacrifices which it cost the friend. When any one bestirs

himself for us unsuccessfully, he is like a person sending assistance to his friends over the sea, which is lost by shipwreck. You have not his help, but yet his good-will. You are no less obliged in gratitude to him than if he had promoted your interests as effectually as he sought to do. Not the gift is to be loved and cherished, but the giver.

It is easy to discriminate the nobler or the grosser nature in men by the occasions which chiefly call forth their gratitude. The common sensual worldling is sensible only of the benefits which affect the body. Feed his hunger,—clothe his nakedness;—he will feel himself indebted to you. But raise his moral capacities,—enrich him with knowledge;—he will scarcely be conscious whether he owes you an obligation therefore, because he cannot see or taste or handle what you give. He allows credit only for the bread and clothes, the shelter and money, which you bestow: your advice, your instructions, your consolations, your reproofs, although they might be, and probably were, of the greatest use to him, are to him no more than words. He holds them cheap, he thinks himself discharged of all obligations when he has returned you civil acknowledgments in words. To show himself grateful in any substantial mode, he would consider supererogation.

Hence it is, that the gratitude of men of every age and condition, towards their advisers and instructors, is signally inadequate: for the mass of mankind are coarse-minded, without sensibility for what is immaterial, setting the highest value on those things only which gratify the body. The better spirits only conceive the gratitude due for moral benefits. The compassion which is shown to a beggar in dropping an alms, satisfies his hunger perhaps for a whole day. The pecuniary assistance which some humane person has afforded you in your deepest embarrassment, relieved you from much distress, and put your affairs for a time on a better footing, until you acquired ability to sustain yourself. The honest recommendation of a friend delivered you perhaps from disgrace and loss, or procured you a respectable situation, in which you may gradually rise by your own diligence to a more assured competency. But all these benefits extend only over the narrow space of a day—a year—or, at most, of your mortal existence. Come Death, and all is over. The light shed on your spirit by faithful teachers and instructors, not only en-

lightens all your life long, but penetrates the obscurity beyond the grave. The wisdom obtained through the revelations of the Wise lays the foundation both of your peace on earth, and of your blessedness in an eternal world. The consolatory lessons which you have derived from them, for your soul's support, will inspirit and sustain you in the hour of danger and dismay, when neither friendship nor riches, neither interest nor favour can give you help or comfort.

For this cause Paul, the inspired teacher, commends to his converts the sacred duty of gratitude towards their instructors, "We beseech you, brethren, to know them who labour among you, and are over you in the Lord, and admonish you," 1 Thess. v. 12.

Masters and instructors, preachers of the word, authors whose works ennoble and exalt our inward being, are thus the guardians, the parents of our spirits, the helpers of Jesus in our restoration to the image of God. To whom we owe the true life of our mind, as we owe to our parents by nature the life and sustenance of the body. Therefore also pious parents who train up their children in useful knowledge and Christian doctrine, are our greatest benefactors. It is true, we are indebted to them for our mortal being too, for the cares and pains they have had on our account, but more than all for that which they have done to enlighten our understanding, to cultivate our affections and temper: for the immortal spirit is the chief, all earthly things are but borrowed perishable chattels.

Do not imagine that you are dispensed from obligation to your masters and teachers because their office is salaried and their labour repaid. No! they are not repaid for their labour: they receive only a salary, in general a very pitiful one, that they may be in a condition to resign themselves to their honourable occupation without distraction. But for these places, with maintenance and fee annexed, * it would be impossible to find a sufficient number of men with the means of devoting their whole life to this laborious calling. The merest mechanic is paid for his labour, his pay is in proportion to his skill and execution. But your teacher, though he study day and night how he may do you the most good,—though by attention and meditation he

• The immediate reference regards the educational institutions of Germany.

attain the highest ability to present you with "the pearls of truth in the golden shell of speech," is not the better paid. No price is set on his pains or his acquirements. The community indeed puts him in a situation to devote himself to you,—but does not acquit you from the duties of a grateful heart, with which you should joyfully reciprocate the boon you have received at his hands. Material gifts may be reckoned, and the corruptible be weighed against gold, but not the spiritual. Canst thou reckon the tears which her anxieties for thee have drawn from the eyes of thy dear mother? canst thou appraise her sighs? or the sleepless nights thy father hath spent in thought on thy account? Just as little canst thou reckon the cares, the tormenting regrets, the multiplied pains of the teacher who has been labouring for thy spiritual improvement.

Consider how ungrateful in itself is, for the most part, the labour of a teacher. Every day-labourer knows at the end of his day's work how much he has accomplished,—but the teacher knows not this:—it is hidden from him, whether his words fell merely on the ear, or reached the heart. The husbandman sees the seed he has scattered in its season, spring in green blades from the lap of earth, and bring forth the bounteous harvest in requital of his toils. But it is in an unknown dark region—of the spirits—that the good teacher sows; and he cannot discern whether the seed falls among the rocks or on the good soil. He *has* nothing but his silent confidence in God,—nothing for himself but the goodness of his will and the singleness of his intentions. Ah! how many days of his life has he lived and laboured in vain! how many nights of care unrewarded! He grows gray under the weight of years and labours, before he has accomplished half the good he might have done. Therefore, as holy writ commands, I will esteem them very highly in love for their work's sake;—with the few truly noble of the earth, to whom their soul and its immortal destiny is more precious than the meat that perishes,—I will testify my Christian gratitude to them who have been the guardians of my higher nature—the helpers of my Lord.

And what is the most suitable way of making this acknowledgment?—Pay them, on all occasions, that external and inward reverence which we owe to wisdom, virtue, and piety. Is your masters' deportment in the eyes of

the world irreproachable? believe that the heart may be yet better than their external actions declare. Imitate them. Be blameless in your lives, and do yet more good in secret than your behaviour in public makes known. Be their friend. Never chime in with the ridicule which heartless witlings point against these—whom their office subjects to multiplied sacrifices, to a thousand privations,—incapable to appreciate the good which they produce.

Are you affluent? promote as far as you can their temporal interests, even as they have promoted the welfare of your soul, the illumination of your spirit. They are seldom rich, compelled, as they have been, to expend most of their means and inheritance on their own education and preparation. Restricted by the terms of their engagement, they are not in circumstances to improve their property by their own industry like the artist, the merchant, the mechanic. All their diligence redounds to your benefit, not to their own. And the more devoted they are to their sacred duties, the more beneficial they become to you indeed and others, but the less opportunity they have to make provision for themselves. Has their word of consolation erewhile dried your tears? so may you also assuage their secret sufferings from domestic penury.—Have their counsels often, in the seasons of dejection and discouragement, led you to hold fast the better part, to which you now owe the peace of your conscience, the serenity of your life? Perhaps, you also, by the gifts with which God has endowed you, may prove a messenger of peace to them.

But the best recompense you can make them is not by friendly gifts and encouragement, but by the work of wisdom, the acts of love and virtue which are the imperishable fruit of their lessons. Go and do what they, in the name of eternal wisdom, bid you. Practise what they taught:—walk in the ways of holiness which they have showed you. And their sublunary existence is no more in vain,—they have wrought some perfect work. Ah! and perhaps they never shall know it:—God—the Omniscient God knows. Their eye is turned with faith on Him. For them the Rewarder lives above the skies.

Yes, dear masters! benefactors of my mind!—enlighteners of my understanding!—you who have so often kindled my enthusiasm for all that is true, honest, just, pure,

lovely, and of good report,—cherished be your names by me, and all the children of human race:—blessed in the sight of God the Rewarder of all. Revered sages of my own day!—wise men of ages long gone by!—ye are the truest, best of friends to my spirit. I will honour your memory, while I become, through your help, dignified, purified,—not only in my knowledge,—my judgments,—but also and chiefly in my life.

And thou! far above all other teachers:—Thou who excellest all of them in the ineffable sanctity of thought, and the heart-piercing power of the word,—Redeemer and Saviour!—To Thee, above all, be my deepest gratitude vowed—Not merely appropriate homage,—Oh Thou! in whose name all knees on earth are to bow,—not barely the devotion of my earthly possessions and superfluity, with which I can serve and please Thee only in the person of my fellows:—but my life, from this present hour to the latest breath, will I yield to thee. I will apprehend thy word in my memory,—I will transfuse thy lessons into the language of my heart, and strive in every aspect of my life to walk and be as Thou wert once in thine on earth. Oh Light of Spirits!—Teacher of universal humanity!—that I may not prove the most unworthy of thy disciples, may thy holy spirit pervade me, and raise me to all good.

INTELLIGENCE.

TESTIMONIAL TO THE REV. GEORGE HILL, CRUMLIN.

ON Sunday, the 3d of May, the members of the First Presbyterian Congregation of Crumlin, at the close of divine service, presented to their Minister, a Purse, containing Forty Sovereigns, accompanied with the following Address, which was read by John Ferguson, Esq. of Lake-view:—

“Rev. and dear Sir,—We, the members of the First Presbyterian Congregation of Crumlin, beg leave to address you with feelings of respect, and thankfully to acknowledge the blessings we enjoy under your zealous and efficient ministry.

“From the character you had acquired, as a faithful Minister of the Gospel of Christ, previous to your becoming our stated Pastor, we were led to form high expectations; and, after an experiment, now of nearly four years, we are unanimous in assuring you, that those expectations have been more than realized.

“Your pulpit services have been conducted with judgment and decorum, with zeal and devotion, and, at the same time, with a

liberal spirit, alike free from contracted bigotry, or sectarian animosity, so that they have afforded us peculiar satisfaction.

"The doctrines you teach, the precepts you explain and enforce, and the divine promises on which you so often dwell, are all, we conceive, jointly drawn from the volume of revelation, and in perfect accordance with the truth as taught by our blessed Lord and his holy apostles.

"Your constant attention to our families in sickness and distress; your encouragement and judicious instruction of the rising generation, in bringing them forward to the table of our Lord, and in establishing a Sunday School in connexion with our congregation; your kind and conciliating manner towards persons of every rank and age, as well as your general deportment in society, have, in our estimation, been altogether exemplary, and becoming the ministerial character.

"It is not our wish either to boast or to flatter, yet, on this occasion, we cannot avoid declaring our conviction, that our congregation over which you preside, is in a flourishing and vigorous condition; and, in proof of which, we proudly advert to the full attendance at the Lord's table, on the Sunday previous; every day the members becoming more decidedly attached to their sacred principles, and more strongly united together by mutual affection and the cords of Christian love; and we are free to acknowledge, that this, our happy state, under the blessing of God, in a great measure is to be ascribed to the judicious and unceasing exertions you have made, both in public and in private, ever since you have been settled among us.

"From circumstances connected with our Congregation, particularly the heavy expenses lately incurred in re-building a neat and commodious House of Worship, we regret that it is not in our power to manifest our regard in a manner more adequate to your merits, or equal to the extent of our wishes,—we beg leave, however, to request, that you would accept this purse containing the sum of £40—which we hereby present, and consider it as a testimony of our sincere regard, and the free and unanimous offering of an attached and devoted people.

"May you long be blessed with health and ability, equal to the discharge of your important duties among us; and may you with your amiable partner, long enjoy every happiness that your hearts can desire, is the sincere and ardent prayer of us all.

"(Signed by order of the Congregation),

JAMES WHITLA."

The following is Mr. HILL's reply:—

"MY DEAR FRIENDS,—I thank you most sincerely for this expression of your kindness, and also, for the handsome Testimonial with which you have thought proper to accompany it. I trust I have always duly appreciated the least token of friendship from the members of my Congregation; and permit me to say, that I feel especially grateful for the present instance of your voluntary and unexpected liberality. I say *unexpected*, because I am fully aware of the large demands which were recently made on many of

you for the erection of this elegant and substantial House of Worship.

At the same time, I cannot help expressing my fear, that the terms of your Address have been dictated rather by personal kindness than from a decided conviction that I have worthily discharged the sacred and responsible obligations of my office. I can say, however, freely, and without hesitation, that I have no other object in life, than 'to approve myself unto God', in the faithful performance of those duties, to which, in His Providence, I have been appointed. In my pulpit services, I have always aimed at one grand object, namely, to *preach Christ*, or, in other words, to explain and enforce that Gospel truth which consecrates the human heart to the service of God, even in the round of our daily duties and avocations; which converts to a holy purpose every object and event around us, and every faculty within us; and, more especially, which proclaims that this earth is intended as a state of active and intelligent preparation for the future. Whilst I feel, in common with yourselves, that the obligations of the present life are of great importance, I trust I have not been slow to remind you, that, as the professing disciples of Jesus, we are required to be not *of the world*, but *above it*, in the purity of our principles, and in the elevation of our hopes.

"It affords me the greatest gratification to witness the cheering and prosperous condition of our Worshipping Society. The attendance at our Communion, last Sabbath day, greatly exceeded that of any former occasion, since I had the happiness of being settled among you; and I trust that no exertions on my part, will be wanting, to draw still closer 'the cords of mutual affection and Christian love.' I have a deep and unfeigned interest in the welfare of the Sabbath School connected with our Congregation, because I regard it as a powerful means, under God, of promoting the progress of Gospel truth and practical holiness. With the same object in view, I have been anxious to establish a Congregational Library, which now contains upwards of 150 books and tracts; and which, I have reason to believe, has been already speaking persuasively through its 'silent missionaries' of the truth as it is in Jesus. Permit me, my friends, to remind you, that as the worshippers of *one God* through *one Mediator*, we occupy a solemn and important position in the Christian Church; and let us watch, lest we betray our principles, either by unfaithful confidence, or selfish indifference. When we are evil entreated, let us, being defamed, entreat,—walking worthy of the vocation wherewith we are called, and never forgetting that sacred truth which ought to decide every controversy, and dispel every error, namely, that there is '*one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all.*'

GEORGE HILL."

PUSEYISM IN THE UNITED STATES.

It is some time since the "Religious Public" in England was scandalized by the adoption, on the part of the Rev. Dr. Pusey, the Rev. Dr. Newman, Mr. Glassford, and the writers of the Tracts for

the Times, published at Oxford, of language and principles, countenancing, in many important points, the doctrines of the Church of Rome. So far as we are enabled to judge, what was at first a source of scandal only, has now become an object of imitation. It is by no means uncommon to find preachers and writers, professing to belong to the Church of England, insisting upon the authority of the Church to decide all controversies in matters of faith, in such a manner as to bind the consciences of her members: repudiating and denying the Protestant principle of the right of free inquiry and of private judgment: denying the sufficiency of the Scriptures alone as a rule of faith, without the writings of the Fathers, and the canons and decrees of Councils: and even expressly rejecting the term or name of *Protestant*. But we had no idea that such opinions were held or professed in the free atmosphere of the United States of America. We find however that the tendency of Episcopacy towards Romanism has displayed itself very conspicuously on the western side of the Atlantic, as well as on our own: among others, the Rev. EVAN M. JOHNSON, of Brooklyn, in New York, affirms, with evident approbation, that the Episcopal Church in America, to which he belongs, "never assumed to herself, what others have been so anxious to give her, the name of Protestant." It appears that this assertion is not correct: for, in the title-page of the American Book of Common Prayer, it is said to have been published and approved, "by the Bishops, the Clergy, and the Laity of the Protestant Episcopal Church in the United States of America;" still Mr. Johnson's disclaimer must be allowed to stand good as far as he is himself concerned: and it certainly proves that in his opinion the name of Protestant is become a term of reproach. Is it to be wondered that Catholicism should be on the increase, as we fear in many localities it is, when Protestant Clergymen are ashamed of the term which pointedly distinguishes them from the adherents of the Church of Rome?

ABOLITION OF THE HELVETIC CONFESSION OF FAITH, IN THE CANTON DE VAUD.

The Helvetic Confession of Faith was drawn up in the year 1536, at Bâle in Switzerland, by the Deputies of the Evangelical or Protestant Cantons, and is, as may be supposed, redolent of Orthodoxy. For many years, it remained the unquestioned and apparently unanimous expression of the public mind on the subject of religion; and subscription to its declarations was required from intrants into the ministry in all the Protestant states of Switzerland. In 1705, however, this subscription was abolished in the Church of Geneva; about the same time, it was dispensed with in the City and Canton of Bâle; and we believe other places in the Confederation have imitated their example. Last year, subscription to the Confession was abolished in the Canton of Vaud, by the Grand Council of State, assembled at Lausanne, the capital of the Canton. The Council, at the same time, resolved that the Liturgy and the Catechism should be revised; with a view, no doubt, to purge them from any of the old leaven which may still adhere to them. So far well.

But this is not all. M. Malan, the orthodox preacher at Geneva, in the pay of the English Continental Society, thinks that the contagion of liberal principles is likely to spread. "Other corrupt establishments of Europe," he says, "will, we fear, follow the example thus set; and, one by one, the venerable landmarks which the *Fathers of the Reformation* set up as so many banners to be displayed because of the truth, will be thrown down." Very possibly, and so much the better. The "venerable landmarks" set up by the *Fathers of the Papacy* have in many places, been tumbled down without mercy; and we see no reason, why those erected by the *Fathers of the Reformation* should be treated with more respect.—The world, we suspect, has got a surfeit of "*Fathers*" of all kinds. It wants nothing so much as babes in Christ. The Christian Instructor says, in reference to the decision of the Canton de Vaud: "God will bring good out of evil: but, in the mean time, the aspect of things on the Continent is sufficiently dark." What, dark for you, gentlemen! for you, the members and patrons of the Continental Society! for you, who have squandered your thousands and your tens of thousands of hard and solid English gold, to light up the Continent with your flaming gas! to you, who have had your Malans, and your Guers, and your Sargents; your scores of well^d paid agents, and missionaries, and travelling secretaries, and tract distributors, and salaried preachers, all at work,—busy in building up the beacons of old orthodoxy—for five and twenty years! to you, who have been intruding into parishes, and sometimes into pulpits; denouncing and threatening, wheedling and cajoling; setting ministers against their colleagues, people against their ministers; using all arts for the last quarter of a century, to congregate the whole Swiss nation around the little faggot you had kindled! And are they dark after all? and even extinguishing, wherever they can get leave, the coloured lamps of orthodoxy that you found burning when you commenced operations? Alas! alas! it is even so! All your men, and your money, and your twenty-five years of toil and trouble, all are thrown away. The Continent is no more orthodox than it was in 1815: it is less so. There is more liberty: and there will be more truth.

SUMMARY OF PUBLIC OCCURRENCES.

PARLIAMENTARY.—In the House of Lords, Lord Aberdeen has introduced a measure intended to give effect to the law concerning calls, commonly called the Veto Act, adopted by the General Assembly of the Kirk of Scotland. It seems to leave the question, however, nearly as it was.—Some of the Bishops have been endeavouring to raise a clamour against an Act of the Legislature of Upper Canada, by which certain lands, set apart by the British Act of 1793, for the support of "*Protestant Clergy*," have been shared between the Episcopal and other Churches. These lands are commonly designated the Clergy Reserves: and they amount to one acre out of seven in each township. Their Lordships, of course, contend that the ministers of the Church of England are the only clergy: but the Judges have informed them that those of the Church of

Scotland are equally included. Are the Seceders, Independents, Methodists, Unitarians excluded? This the Judges have not expressly declared: but it seems to be the drift of their opinion. On the whole, it is thought that a new Act of Parliament will be necessary: and we trust all classes of Dissenters will make common cause to secure their common rights.—In the House of Commons, Lord John Russell has given notice of a measure to restrain and prevent bribery at elections. The Chancellor of the Exchequer, in his financial statement, has declared his intention to propose an increase of 5 per cent. upon all custom and excise duties, with a few exceptions. On home and foreign spirits, he intends to lay an additional duty of 4d. a gallon, which will gratify our good friends, the Tee-totallers.—In the Upper House, Lord Stanhope moved an address to her Majesty, declaring that the interruption of our trade and other friendly relations with China, was owing to the traffic in opium carried on by British subjects; and pledging the House to concur in granting to her Majesty any fresh powers that may be necessary for its suppression. The motion was resisted by the Government and the Duke of Wellington, and was lost. A similar motion, of which notice had been given in the House of Commons, was subsequently withdrawn.

HOME.—In England, five atrocious murders have been committed during the past month; including that of Lord Wm. Russell, uncle to the Duke of Bedford: in Ireland there has been one, that of Mr. West. It does not appear that party or political feeling had any share in occasioning these dreadful crimes; and it would be unfair to impute their occurrence to any thing in the character of either nation. It is hoped, that the perpetrators of all these outrages will be brought to justice. Both in England and Ireland, agitators have been busy: in the former country, those of the Protestant Society; in the latter, Mr. O'Connell and the other leaders of the National Association for the repeal of the union. We suspect that in neither country has the effect produced been equal to the efforts employed.—Both in England and Ireland many petitions have been agreed to against Lord Stanley's Bill for the Registration of Electors in Ireland; and a few in its favour. The decision of the House of Commons upon this important measure will probably have been declared, before this summary can be in the hands of our readers.

FOREIGN.—Spain is more tranquil: and the aspect of our foreign relations much more peaceful.—Naples has accepted the mediation of the King of the French, in the differences existing between her and Great Britain, on the subject of the sulphur monopoly: and it is the general opinion that there will be no interruption of our friendly relations with the United States.

OBITUARY.

DIED, on the 21st April, 1840, DAVID M'TEAR, Esq. of Hazelbank, near Belfast, aged 84 years: a man of sterling principle and unswerving integrity, affectionate to his friends and family, kind hearted to all his fellow-creatures, and sincerely attached to the just principles of liberty, both civil and religious. He passed

through a life of unusual duration, without making an enemy, or losing a friend. — “The memory of the just is blessed!”

Died, on Monday, May 11, 1840, after a lingering and painful illness, which she bore with unshrinking fortitude, FRANCES, daughter of the late JOHN CLASSON, Merchant, of Dublin; and sister to JOHN CLASSON, of the present house of Classon and Duggan, in that city.

In ordinary cases it is desirable to confine the obituary notices of departed friends within the narrowest possible limits: but in the present instance, it has been suggested to me that a person of more than common worth has been taken away; and that a memoir more than usually extended, might be useful to the surviving. In this persuasion, after making all allowance for my own feelings of personal attachment, I cannot but concur; and, therefore, have prepared the following faithful, though very inadequate sketch.

Miss Classon was the youngest of a once numerous family of children; and was early left, by her father's death, to the sole superintendence of her excellent mother, assisted by her two elder sisters. She very soon began to display the quickness of perception, and the persevering ardour of exertion, by which she was distinguished in after life. In the acquisition of knowledge, more especially, she was pre-eminently successful: often exciting the astonishment of her teachers and associates, by the facility with which she mastered the most difficult subjects that were assigned to her for study. She was thus qualified, at an unusually early age, for being associated with her second sister, in conducting an extensive and very popular boarding school for young ladies in the city of Londonderry: and on her sister's marriage with my father, in the year 1811, she succeeded to the entire management of the establishment; while yet considerably under twenty years of age. In this situation, her varied talents conspicuously displayed themselves. She possessed, in a degree which I have never witnessed in any other person, the power of imparting instruction in such a manner as to attract, interest, and engage the mind of the pupil; and to call forth the greatest possible exertion in the pursuit of knowledge. Her lessons were singularly calculated to improve the heart as well as the understanding; and to form it to the love of purity, benevolence, and religion. Many of her pupils are still living, adorning the stations which they hold, and bearing practical testimony to her faithfulness as an instructor of youth; and many families owe in part, at least, to her skill and care, that best of earthly blessings,—an enlightened, intelligent, and conscientious mother. Her activity, both of mind and body, was almost indefatigable. After devoting herself during the day to the improvement of her pupils with an energy which few could attempt to rival, she often undertook voluntary tasks, to be performed at extra-hours, which to many persons would have seemed a sufficient occupation for their entire time. Among these extra-labours, was an extended course of reading in history and French literature, carried on during the evenings of a part of the years 1815 and 1816, with a school-boy, who even now can scarcely divest himself of the feeling of surprise when he reflects upon the readiness with which she

converted into a source of pleasure, an engagement which he at first regarded as a disagreeable infringement on his hours of relaxation. Several years ago, having realized a moderate competence, Miss Classon gave up her school, and retired into the circle of her own more immediate friends; where her exertions for the good of those around her, were equally persevering and arduous, though in a less conspicuous field. Her active disposition prompted her to frequent excursions to the interesting scenes of nature, always in company with friends, for she had no pleasures that were not social: and there were very few remarkable places or objects in Ireland, Scotland, Wales, and England, which she had not thus visited. She also visited the Continent three times; and spent there, in all, some years. Speaking the French language, as fluently as her native tongue, she was enabled thoroughly to appreciate the character of the French people: and formed in that country several valued friendships. She traversed almost the whole of France, as well as a part of Switzerland and Savoy; but the south of France was her favourite region. She spent two summers in the Valleys of the Pyrenees; and I believe no female ever ascended those magnificent mountains to a greater height than she did: for in whatever she undertook, she allowed herself to be daunted by no difficulties; and never gave up any object until it was accomplished, or ascertained to be impossible.—The enlargement of her disposable time which she had procured by the resignation of her school was not devoted to relaxation or to amusement even of an intellectual kind: on the contrary, no part of her life was more fruitful in labours and exertions, always for others, never for her herself. To the families of her brother and sisters, in particular, she was sincerely and tenderly attached; and her nieces and nephews can never cease to remember with gratitude her persevering endeavours for their good; nor to respect and revere the memory of their benefactress.

Miss Classon was connected by birth and descent with some of the most respectable families of the Protestant Dissenting Interest in the City of Dublin; and early imbibed a veneration for the “good old cause” of free inquiry and private judgment. Bigotry and intolerance were strangers to her breast, and always excited grief in her mind, whenever she witnessed them. She was attached to the pious and the good of every denomination, and to none more so than to some very dear relatives, from whom she differed entirely in theological doctrine. But with all this catholic and comprehensive enlargement of spirit, she had seriously thought upon, and deliberately chosen, her own views of religious truth, and these she maintained with consistent and characteristic firmness. She was not only a convinced, but a zealous Unitarian. She was ardently desirous of seeing those principles of religious faith in which she had herself found comfort and strength, making progress in the world: she rejoiced to hear of any instances of success which had attended the efforts made to diffuse them abroad: she constantly encouraged and stimulated those who were engaged in that holy work, to diligence and perseverance: she even deviated, with that view, from a principle on which she acted, upon all other occasions, by becoming, in some sense, a public writer in their support. The

readers of the *Bible Christian* are indebted to her pen for some of the most valuable papers which have appeared in its pages. They are not controversial, nor even what would be called theological, but they were all written to recommend plans and measures, such as can hardly fail, if efficiently carried out, to promote most materially the success and prosperity of our cause; and many of these measures she had the satisfaction, before her death, of seeing put into active operation in various localities, and with the best prospect of usefulness.

Miss Classon was a member of the Congregation of Strand Street, in Dublin; which has lost in her a most efficient and useful help. She was mainly instrumental in placing the Lending Library attached to that congregation on its present improved footing. She assisted for several years at the conferences or meetings for mutual instruction and edification which were held among the members in the vestry. She paid much attention to the management of the Boys' School, which has long been in connexion with the congregation; and, almost unassisted, she was the means of organizing the Daily School for Girls, the Sunday School, and the Dorcas, or Clothing Society, now attached to it. To these institutions she continued to devote much of her time, even when disease had deprived her of all her bodily activity, and when every movement was accompanied with pain. I hope and trust that these excellent institutions will long survive their foundress; and that the good seed which she sowed will strike deep root, and endure for ages, still bringing forth much precious fruit! They may be regarded as her bequest to the society with which she was so long connected; and I doubt not the legacy will be justly prized.

For the last years of her life it pleased divine Providence to afflict her with a most severe and agonizing disease, which slowly preyed upon her frame; wearing her down by extreme and almost unceasing pain: and which was, for years before her death, known to be incurable. The agonies that she endured, were such as no tongue could tell: but they neither rendered her morose to those around her,—nor occasioned discontent in her own mind,—nor abated her zeal in the service of her fellow-creatures, while she remained capable of exertion:—nor diminished her faith and trust, and pious hope in God. The sentiments of Christian Unitarianism have been said by those who never entertained or understood them, to be incapable of sustaining the mind, or affording comfort upon a death-bed: but this excellent lady may be said to have been dying for years; and throughout the whole of this protracted struggle, the principles of Christian Unitarianism, and the sentiments which they inspired, were her support and her consolation:—and it is now matter of comfort to her friends to know that, during the whole period, her mind never gave way, even for an instant, to any mistrustful, to any repining or desponding feeling. The anchor of her soul maintained its hold, sure and steadfast; and this anchor was the Gospel of Christ, as understood and embraced by Christian Unitarians. Her faith was put to a fiery trial, and it came out as pure gold from the furnace.

I have a series of letters from my beloved and affectionate friend, written to me at various times, and on various occasions, especially

during the last two years; and giving an exact picture of her mind:—stating her plans, her labours, her sorrows, her joys; all the feelings of her soul. I believe such a series of letters, written under such circumstances, was never given to the world. It displays from beginning to end, the pious zeal, mingled with charity and philanthropy,—the ardour of affection,—the grateful sense of the kindness of those around her,—the complete victory over selfishness and self in every form,—the firmness of Christian principle and Christian hope, which marked her character: and more especially, her assured triumph over death. I had intended to illustrate this feeble sketch, by appending copious extracts from these letters, thus allowing her to speak for herself and to indicate her feelings by their results. But on reading them over with this view, I find I must forbear: for although no monument could be more honourable to her memory, no record more edifying to the world than the publication of these letters,—yet, I perceive that they are full of feelings and sentiments, which, however pure and lofty, would never have been published to the world by herself; and would probably never have been committed to paper had the possibility of after publication occurred to her mind. To print them would be like profaning a sacred deposit. Many of the letters were occasioned by circumstances, in which, however interesting to individuals, the public could not be expected to feel any concern: and some were called forth by visitations of divine providence, which, although they awakened a very general sympathy, cannot now be reverted to, without re-opening those wounds of the heart, which it is hoped that time with lenient hand, has begun to close, and Christian faith and resignation to heal. These considerations compel me to forbear: but in doing so, I am conscious that I deprive this notice of much of its exactness, and almost all its value. Enough, however, has been said to show her patience under tribulations; her warmth of heart; her devotion to the good of her fellow-christians; her happy union of zeal, tempered and blended with Christian benevolence and candour. In these respects I can fearlessly hold her up as an example, and recommend her conduct to the readers of this sketch as a pattern: those who knew her personally will never forget her; and never cease to admire and love her.

J. SCOTT PORTER.

TO CORRESPONDENTS.

Several articles of Review are unavoidably postponed.

We have not received any account of the Annual Meeting of the Irish Unitarian Christian Society which was to have been held in Dublin, on the 17th of April last.

We are compelled to delay till next month the insertion of a well written letter, proposing the establishment of a Unitarian Newspaper, to be published in Dublin

THE
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VOL. II.

ADDRESS

DELIVERED TO THE CHILDREN ATTENDING THE SUNDAY SCHOOL
OF THE FIRST PRESBYTERIAN CONGREGATION, HOLYWOOD.

My dear young Friends,—I am going to talk to you about this school and your studies. I have no interesting stories to tell; but I do not wish to tire you, and I hope that most of you will understand what I have to say. First of all, I will ask you a simple question,—what sort of things are they that we value most, and take the greatest care of? (Things that are very useful or pleasant.) Of course: but it must be something more. *Water* is very useful. Indeed I do not know what we should do without it. There is no drink so wholesome and fit for all the multitude of God's creatures. Many kinds of food could not be made fit for our use at all, without water to cook them. To be clean is scarcely less necessary than food for our health and happiness; and this could not be without water for washing.—Are we very careful of water then? —No,—we throw it about and waste it with scarcely a thought. But is that the case everywhere? In great towns water is generally scarce. If there are some little streams, they could not supply one in a hundred, perhaps, of all the people that are crowded together:—or if there be a river large enough, the water is not fit for drinking, on account of the dirt of the streets, and the unwholesome stuff from manufactories that run into it. So they are obliged to find pure streams at a distance, and to lead the water in channels that are cut and built up with great labour, and then to divide it by pipes to all parts of the

town, that there may be water in every street. When a town grows very large, it is often hard to get enough with all this work, and they are obliged to use what you would call very bad water. Every body that has water brought to his house through a pipe, has to pay for this; and the pipes are made so narrow that only a certain quantity of water can run through in a day. In London, and other great towns, they are not careless of water, because it is scarce, and they have to pay for it. Indeed a great many people do not use as much of it as is wanting for comfort, and I am afraid that those who do not earn more money than enough to buy food and clothes for themselves and their children, are very badly off, and often drink water that is not at all wholesome. Have you often thought how many advantages you have over the children that live in towns, and are perhaps shut up in hot, ill-aired workshops most of the day, till they are so heated, and faint and weary, that when they get away they have scarcely spirit to play, or use their cramped limbs? When you see the waters of the burn flowing by your door and sparkling in the sun, or when you are splashing about the water in play, do you ever recollect how great a gift the good God has given you in plenty of pure water? You think little of it because there is plenty of it, and you can get it by only going a field's length. They value and spare it, because it is scarce, and not to be got without pains.

But there are people who value it still more.—Rivers are fresh and clear because the water is always moving. The rivers all run downwards to the sea, but the sea has no lower place to run to. You know that if fresh water stands a long time, it spoils. The tides move the sea twice a day, and the winds stir the surface; but the sea is so great that most of it is very little moved all the year round. If it were fresh, it would soon grow like the filthy green ponds you see in summer where there is no run of water. All the fish would die, and the steam of it would be so unwholesome, that no one could live near the shore: and when the wind blew across it and brought the smell of it over the land, it would strike people dead in a moment, as the bad air of a choked well sometimes does; or at least, would cause fevers more terrible and deadly than any we have ever heard of. But God has mixed salt with all the sea. You know we use salt to cure meat and

make it keep long: and so the salt in the sea helps, with the motion of the tide and winds, to keep it always pure and wholesome. You have tasted sea water, and you know that it is not at all pleasant to the taste; indeed much of it would make one sick; and the salt that is in it increases thirst, instead of quenching it. For this reason, when a ship sails to a far country, and they are to be out at sea for weeks and weeks together, without coming near land, the sailors are obliged to carry fresh water in casks, to last them all the time they expect to be at sea. But sometimes the ship is driven out of her course by contrary winds; or there is a calm for a long time together, when the sails are of no use, and unless it be a steam-ship, she lies there motionless under a hot sun, with nothing but the blue sky, and the glassy sea all round her. Of course the water on board is not enough to last, when they are out perhaps three or four times as long as they had counted on. So they lessen the quantity each person is to have, and it is so little, that none can be spared for washing, and no one has enough any day quite to quench thirst. And if the calm continues, oh! how anxiously and fearfully they think of the time when all the water will be done. None of us has an idea of the torments of thirst long continued in a hot country. I have read accounts written by men who had gone through such sufferings; but the description is so very painful, that I am not going to repeat it to you. It is not very good for any of us, and least of all for the young, to hear descriptions of pain and grief which we cannot relieve;—nor to witness pain or grief which we can relieve, unless we actually try to do so;—if we do not, the sight tends only to make us selfish and less sensible of the sufferings of others. But you can guess in some degree, whether the sailors value water little in such a case. I am sure they waste none of it, but drain the last drop as carefully as a goldsmith gathers up the filings of gold. And if a cloud comes promising rain, how eagerly they set out every bucket and hollow thing that will hold any of the shower, and spread blankets and sails to catch a little moisture, that they may afterwards wring out. Now why do *they* value water so much?—Because they have only a certain quantity, and know that all their labour could not procure more till they reach the land.

Well now: tell me, what sort of things we value most? — (what are useful or pleasant, and cannot be got without working or paying for them; or of which we have only a limited quantity, and no way of getting more.) You value and take care of your clothes and books, because they cost your parents money and pains to get them for you. No good child will waste or spoil these in mischief or carelessness. It costs the constant labour of a great part of the world to raise food enough for themselves and the rest: and no one should waste *it* or let it be lost, who thinks how many there are that would be glad of it. Our Lord and Saviour Jesus Christ gave a lesson on this subject. When, by the divine power which God gave him, he had fed a great multitude with a few loaves of bread, and some small fishes, he bid his disciples gather up the fragments, that nothing might be lost. Not that he could not at any time supply their wants by his power: it needed only a word of his, and they should all be satisfied: but the lesson he taught them, was to be of use to them, not once merely, but always; and it is a lesson we should all mind.

Now all these things,—clothes, food, and the like,—can be got by working for them, and those who have more than enough can give to those who want: and you know how we value *them*. Then how should we value those things which are necessary for us,—of which we have only a certain quantity, and which no one can increase! But are there any such? Yes: I am going to mention only one. Can any one by thought or pains *make more time* than God has appointed for his life? Can we *buy* time? Is any body able to *give away* part of his life to another? You say, “No,” to all these questions. You see then that time is one of those things of which we have only a certain measure,—which we cannot add to,—which no one can give away to another. And how useful it is, is plain. You can gain nothing really valuable without spending time. To get knowledge you must lay out time. Every good habit requires time to form it. And God has measured out our time to us, so that we are kept in mind of the way we are spending it. The end of every day tells us that so much time is gone. Indeed, there are some people who are so thoughtless, that they seem to throw away these fragments of time:—“Oh it is only an hour!”

they say,—or, “It is only one day, sure there is time enough.” *To-morrow* is still the cry with them. Is there any good they can do, that will cost them trouble?—they put it off till to-morrow. Have they faults to be cured? “All in good time,” they say. And so they go on. To-day is always the time to be doing nothing, or doing wrong; till the hour comes suddenly upon them, when *To-day* is a day of sorrow and fear, and *To-morrow* an expectation of judgment and despair. They might be sent to learn from a prudent heathen,* who, if ever a day passed in which he had not done good to some one, used to lament, “I have lost a day:” even this pagan might put them to shame. But we have a better teacher,—even the Son of God, who “worked the work of Him that sent him while it was day, before the night came in which no man can work.”

“Then what thy thoughts design to do,
Still let thy hands with might pursue;
Since no device or work is found,
Nor wisdom, underneath the ground.”†

Then there are the years: if any one is so thoughtless that the loss of a day does not grieve him, yet when a new-year or a birth day comes round, he is forced to think of the way time passes. A whole year gone, gone for ever, since the last return of that day,—and scarcely any one will say, “It is *only* a year.” No! our years are so few, that we cannot see them lost without an anxious thought. How much may be done in a year;—how much *must* be done in *every* year, that we may reach that improvement of our hearts and lives for which God intended us, to which Christ calls us! The year is gone from us,—most of it already faded from our memory;—but it is not so forgotten everywhere. Oh, no! the year is remembered with God:—our thoughts, and words, and actions are written in his book,—the wrong we have done,—the good we might have done, and did not. If we could now remember, all together and at once, every thing of this kind for any one year of our lives, is there one of us who would not have to blush and hang the head for shame!—And we *shall* remember them—all the words, and thoughts, and actions of all our past years, and of all the years to come, that God may give us. That will be in the day when God shall judge the secrets of all hearts by Christ Jesus.

* Titus, who, as general of the Roman army, cast a trench about Jerusalem, and laid the city even with the ground.

† 38th Hymn.

The return of a year, or other large measure of time brings round a particular set of cares and thoughts to all sorts of people. The merchant has fixed times for settling his books:—he takes an account of the stock he has on hand, of the articles he has bought and sold since last account—of the profit and loss he has had by them—he considers if he has lost anything by errors or neglect—he lays his plans for the time to come, that he may have time for every thing, and an occupation for every time. He makes use of the experience he has got, to follow the same ways that were successful before, and to avoid the mistakes that were the causes of his loss. And there is something like this advisable in every business we take up.

You all see some of the uses of our Anniversaries in the Sabbath-school. They bring all the scholars and teachers together, to hear the same words, and share the same thoughts, while on the other days they are, most of the time, separated in their different classes, and studying different lessons. They give the superintendent the best opportunities for remarking any disorder or mismanagement that may have crept into the school, and for suggesting any improvements he may wish to see introduced. They mark the changes of school hours, to suit the short and long days: they give occasions for classing new scholars to fill up the places of those that leave us; and of changing the classes, so as to keep together those scholars that are equal to the same studies. For, in general, some of the children will be regular in their attendance, and always in good time, while others come now and then, or drop in after the lessons are begun. Some are attentive and interested about the lesson, studying it carefully at home, and thinking of nothing else when they are in their class—while others perhaps just run their eye hastily over it out of school, and, while there, are looking out for sights in the street, or whispering to their neighbour, or trying to catch the eye of a class-fellow, and make him smile instead of minding their teacher. Now, let these children be ever so equal at the beginning of the half year, you may be sure they will not be so at the end:—and the irregular and inattentive will either lose all interest and use of half the lesson, for want of being prepared, or will keep all the rest of the class back.

I have mentioned some of the uses of these Anniversaries,

but there is a particular use which every scholar and every teacher may make of them. People in business have fixed times to examine their books and make up their accounts. And have not we an account to settle? How have I spent the hours of the Sabbath-school for the last half-year? What have I gained here since the last Review-day? Have I made all the improvement that I might have done by the lessons? Or what has prevented this? Have I been as regularly present as I might have been? Have I never been late when I could have helped it? Have I put off preparing till the last moment, or slept away the Sabbath morning, so that I came in late, and hurried, and out of sorts, disturbing the rest and losing half the lesson? Have I been thinking of every thing else but the lesson, while I was in school, and longing for the time to be over that I might be off to do something I liked better,—perhaps something fitter for any day of the week than God's holy day? Do I think more now than I did then, of God's goodness to me? Does the recollection that he sees me always keep me from doing wrong when there is no one else to know it? Do I really feel that God knows all my thoughts, and do I watch them, and try to keep down all angry and sullen tempers, and every covetous desire for what God is not pleased to give me? Do my father and mother, and brothers and sisters find that I am the better for what I learn in the Sabbath-school,—more gentle and obliging,—more cheerfully obedient,—more ready to give up my own pleasure for theirs,—more careful to say nothing but the exact truth? Do I love my Saviour more, who was so kind to children? Am I willing to deny myself any thing I wish for, that I may please Him, who gave up all,—glory, and riches, and pleasure, and ease,—out of love for me: who suffered temptations, and affronts, and pains, and at last a cruel death, that I might become a child of God, and be good and happy with him in Heaven? Such questions, or some of them, each might put to himself: and remember,—you are to answer each for yourself, and not for your class-fellows. It will require some quiet thinking to do so, and perhaps will not be pleasant. But the pain (if it should be so) may be turned to account. Think of the half-year now beginning. Could you not do better than in the last one? Were you irregular,—late,—inattentive,—restless in school? Have you any

pleasure in remembering that? Should you like, at the end of another half-year, to have the same to think over? Do you intend to be so for the time to come? Or will you try to make a better use of the school-hours of next half-year? And that you may do so, you should know and feel distinctly what you come here for. What is the great difference between the Sabbath-school and other schools? Perhaps most of you go to school for several hours every day of the week. You learn a variety of things there, which you hope will be of use to you when you grow up to be men and women. If you learn all you need *there*, what is the use of this little hour once a-week in the Sabbath-school? And if there is something to be learned *here*, which you do not learn in the other schools, what is it? If the teachers do not clearly know what they are to teach, they must waste their own time and yours. If you do not know what you are to acquire, you will not feel an interest in it.

You do *not* come to learn writing and counting;—not because these are not useful,—but they may be learned at other times, and are not the objects of the Sabbath-school, nor employments for the Sabbath. But some of you are learning to read, and this is for the sake of one book, and the history contained in it. That is the history of Jesus,—for what he came down from heaven, and how his coming was prepared. You learn something of the geography and natural history of Palestine and the neighbouring countries, the manners and way of speaking of the people of those times,—that you may the better enter into the force and meaning of the words which Jesus spoke, and which he sent his disciples to teach. Therefore the object of the Sabbath-school, has been shortly but sufficiently described in two words, to “learn Christ”: To know the wonderful works he did, which prove that he was sent from God: To fix his promises deep in our minds, that we may be able to come with confidence to the throne of grace for help in time of need: To lay to heart his sufferings and death, that we may feel how precious is the salvation from sin and death which the Son of God died to accomplish: To understand his commandments, that we may prove our love to him by keeping them: To dwell upon the example he has left for us to follow, that the same mind may be in us which was in Christ:—For the

faith which God requires of us, is a principle of the heart as well as of the understanding, and we must have something of the spirit of the Saviour, before we shall be able to comprehend the divine perfections of his character, or to feel that he is indeed altogether lovely.

(*To be concluded in our next.*)

THE MOSAIC ACCOUNT OF THE CREATION AND FALL OF MAN RATIONALLY INTERPRETED.

(*For the Bible Christian.*)

THERE is no part of the sacred scriptures so little understood, perhaps, as that which narrates the expulsion of our first parents from paradise. On no other subject is there so much mystery, nay rather, absurdity and fable, believed by the generality of Christians as scriptural truth. On none other, do they hold views so derogatory to God's prescience and power, so subversive of all morality, and so opposed to reason, as on this. What are the natural, the *inevitable* consequences of the opinions generally entertained? Nothing less than these—that the grand design of the Creator, was at once subverted by the machinations of one of his own creatures!—that Jehovah had not the power to execute his purposes! To Him indeed is awarded the merit of *intending* good; but one of the inferior animals—a serpent, or at most an evil spirit, but one still subject to the divine government, defeats his entire plan! From God is withholden the wisdom necessary to foresee, or the power requisite to defeat the tempter's wiles! Nay, according to those opinions, a necessity is thereby imposed on Deity to deliver himself to death after the lapse of centuries for the purpose of repairing, in some measure, the mischief caused by this creature's machinations! And, after all, to the serpent, in the end, is ascribed the victory; for the souls lost to all eternity in Adam, are manifold more, according to this system, than those rescued from perdition by the death of Christ!

Nor are these the only injurious consequences of the prevalent belief. It holds out Adam's fall as a most convenient *salvo* for every sinner's conscience. Not only is the guilt of his crime imputed to his posterity to the latest generation,—a guilt, it seems, worthy of, and that has

actually provoked, the utmost wrath of God: but besides this, a natural taint descends likewise to the latest generation to poison the very springs of moral action in the heart;—from that one act, a corruption of man's entire nature has ensued, which renders him “wholly averse to all good, and inclined to evil, and that continually.” And thus, as the guilt of Adam's crime is imputed to each individual of his offspring, so the individual guilt of all his offspring to the latest generation is made to lie at the door of Adam;—their accountability is conveniently removed from *them* to *him*;—from him they have derived a corrupt nature, and from a corrupt nature can proceed only corrupt actions;—they are no more culpable for their crimes than the lame for halting; or the blind for the want of sight:—on Adam really devolves the culpability. Thus it is that the guilty conscience consoles itself. And thus does this system subvert the very foundations of morality, and, like the taint which it ascribes to Adam's fault, poisons the very springs of moral action in the heart.

I shall not, however, stop to characterize it as it deserves; but, as it is built upon the short account that Moses gives us of the temptation and expulsion from the garden of our first parents, I shall attempt to give a rational explanation of our author's story, beginning with the previous part of his narrative respecting the creation. And if the reader may deem the views I shall advance satisfactory, or though not entirely satisfactory, *more rational* than the prevailing ones, not only may he deduce the fallacy of the latter, but is bound to discard them as a matter of justice towards the inspired writer.

But before entering on this explanation I would observe, that *the facts* in the scriptural narrative, even if we interpret them in a strictly literal sense, will not support the fabric of the received system. In the first place, “the serpent” spoken of is generally supposed to mean the devil, and the system certainly requires this interpretation of the word. Now *the narrative* does not say so. Moses *nowhere* tells us that he uses the word in this sense. Nay, he speaks simply of a *real* serpent, as is evident from these words,—“now the serpent was more subtle than *any* *beast of the field* which the Lord God had made;”—and again, “the Lord God said unto the serpent, Because thou hast done this, thou art cursed *above all cattle*, and above every

beast of the field: upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life." Such words are not applicable to Satan, the real seducer, according to this system. Neither are those that follow,—*"I will put enmity between thee and the woman, and between thy seed and her seed: it shall bruise thy head, and thou shalt bruise his heel."* Does not this refer to the mutual hostility existing betwixt man and this class of animals? and does not the last clause especially describe accurately the mode of attack they practise on each other, man assailing "the head" of the animal, and the animal, among the naked feet of oriental climes, wounding the vulnerable heel? To suppose then that Moses meant the devil here, is mere assumption, and an assumption *opposed to the narrative*. Besides, there is not a single mention of the devil or of Satan throughout his writings, nor any thing to warrant us in supposing that he believed in the existence of such a being. Had he done so, what more fit occasion than to introduce him here? What more natural than to represent *him* in other places as tempting the Israelites to their disobedience? Moses never does so,—a presumptive proof, at least, that he knew nothing of his existence. Indeed, it would appear, that the Jews knew nothing of such a being, until they derived the doctrine from the Persians at the period of the Babylonish captivity,—a fact which accounts for the silence of Moses with respect to him, and proves that he could not have meant to represent him in the person of the serpent.

Secondly, according to the prevailing system, the serpent or devil is supposed to have seduced our first parents into disobedience to God, by persuading them to eat an apple, or some such material fruit. This too is unwarranted by the Mosaic narrative. Moses speaks nothing of an apple, but tells us that it was of the fruit of "the tree of the *knowledge of good and evil*," that they were commanded not to eat. On what kind of a tree, let the reader ask himself, does this moral knowledge grow? To what *genus*, if he be a botanist, would he assign it? Does not this description of the tree point out to us at once the allegorical nature of the history? Does it not prove that Moses speaks in the language of metaphor,—that the story is a *parable*, not a narrative of actual facts?

Thirdly, according to the prevailing notions, the scene

of the temptation was a garden; that is, some enclosed piece of ground, wherein man was first placed, which had been prepared and beautified, by the hand of the Almighty, for his reception. And even the situation of this garden has been amongst commentators the subject of speculation; and travellers, I doubt not, have wearied themselves to discover some traces of its locality. Now, it is true, that we have the authority of Moses for *calling* it "a garden;" but he also gives us, what is most important, a description of this garden. It would seem to have been watered by four rivers, at least four rivers from it had their rise.—"The name of the first is Pison; that is it which compasseth the whole land of Havilah, where there is gold. And the name of the second river is Gihon; the same is it that compasseth the whole land of Ethiopia. And the name of the third river is Hiddekel; that is it which goeth towards the east of Assyria. And the fourth river is Euphrates."—Is not this an account of the principal rivers in the world then known to the writer at that early period? If so, did not this garden contain within it "the whole land of Havilah," "Ethiopia," and "Assyria?" Is it not therefore identical with the then known world? And is not this confirmatory of the allegorical nature of the history?

Fourthly, one effect of the temptation, according to the prevailing system, was the imputation of Adam's guilt to his posterity, and along with it the descent of a corrupt nature to the latest generation. But of this, not one word is said in the Mosaic narrative. There is not a single reference to posterity, save in two instances,—1st, where it is said, "I will put enmity between thy seed and her seed," an assertion which, if we suppose the seed of the serpent to be sin, the works of the devil, would prove *no corrupt* nature on the part of man. The second reference is in these words, "In sorrow thou shalt bring forth children," which is certainly a denunciation of suffering on the woman for her fault, but no prediction of depravity attaching to her offspring. Besides these, there is no allusion to posterity in the whole narrative! In them there is neither a word of imputed guilt nor of a corrupt taint in consequence of Adam's fault;—so far have our theological system builders drawn upon their own imaginations, instead of looking to the words of Scripture!

Fifthly, another effect that is generally supposed to have

resulted from this act of disobedience of our first parents was, that it provoked the wrath and curse of God against them and their posterity, entailed on them the death of both soul and body, and rendered them liable to all the ills of life here, and all the pains of hell hereafter. But the most of this likewise, is pure fiction. The words of the curse in the three instances, against the serpent, the woman, and the man, it were tedious to recite; but the reader can study them at leisure. Instead of the vehement wrath of God against our progenitors, we are told that "the Lord God made coats of skins and clothed them." Temporal death is indeed foretold, but even it is not denounced as a consequence of the act, and we read nothing of eternal. At most, the extinction of the body, not the everlasting torture of the soul, is threatened. And for the pains of hell, we read only of the pains of labour,—“In the sweat of thy face shalt thou eat bread,”—so much more lenient is the threatening of the Almighty than that suggested by human cruelty! And so largely has the world of fiction been ransacked to eke out a system by reverend divines.

The popular doctrine, therefore, is not supported by the facts of the scriptural narrative. The explanation of that narrative I shall proceed with in your next.

Clonmel, 3d June, 1840.

B. C. D.

UNITARIAN NEWSPAPER.

To the Editor.

SIR,—A few friends of Christian truth and freedom design, if sufficiently supported, to publish a Newspaper once a fortnight in Dublin, on Unitarian principles. The considerations which have influenced them are, the want of a periodical appearing sufficiently frequent to convey intelligence on theological and other subjects; and of a form admitting convenient portability and transference by post. It is proposed, that the terms shall be 6s. 6d. per year, or 3½d. per copy.

If the Bible Christian were changed into such a shape, and to appear at shorter intervals, the design of establishing it in Dublin would be given up.

They do not esteem the magazines valueless or inefficient; but they think, that such a publication is peculiarly demanded at the present time.

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From any of your readers or friends, who would be anxious for the success of such a publication, we would feel thankful for offers of advice or assistance, literary or pecuniary, directed, care of Mr. Clokey, Strand-street, Dublin, for
A. C. A.

Dublin, 12th May, 1840.

REVIEW.

Standard American Literature, No. V.—*The Life and Times of Martin Luther*: By the Author of "*Three Experiments of Living*," "*Sketches of the Old Painters*," &c. Double col. 8vo, pp. 80. London, Green, Newgate Street. 1840.

The Life and Times of Martin Luther: By the Author of "*Three Experiments of Living*," "*Sketches of the Old Painters*," &c. f.c. 12mo, pp. 362. Glasgow, Hedderwick & Son.

THESE two editions have come into our hands at the same time, and appear to have been published simultaneously:—no small testimony to the popularity of a book which has so soon established itself as a favourite in a foreign land. Each copy has its peculiar merit, and its peculiar adaptation. Those who wish for a neatly bound and elegant little volume, fit for the drawing-room table, or the cabinet library, will prefer Mr. Hedderwick's reprint: while that more numerous class of readers who desire an edition which, at the same time that it is correctly and well executed, is also remarkably cheap, will possess themselves of that published by Mr. Green in his uniform series of *Standard American Literature*.

We do not wonder at the popularity which this *Life of Luther* has obtained. The subject is exceedingly interesting: it will be so, at all times; but more especially, in times like the present, when the controversy between the Roman Catholic and Protestant churches, has broken out afresh with all its former zeal, and almost all its ancient animosity. The subject is managed in a way which is peculiarly attractive, though perhaps not the most favourable to minute accuracy: the events of the lives of Luther and some of his distinguished cotemporaries being woven into a narrative, in which imaginary conversations and subordinate details illustrative of character are graphically introduced, so as to give, sometimes, to real facts, all the vivid effect of historical fiction. Add to this, that the style of the narrative is uniformly clear, distinct, and

picturesque: and for an American work, remarkably pure and good. To these merits we may add that the book seems to be written with every desire to present the truth of history fairly before the mind of the reader. Its defects are, an occasional misconception of facts: a too manifest partiality to the cause of the great Reformer, which sometimes blinds the writer to the perception of his faults:—and, in particular, a tendency to soften down the asperities of his harsh and vehement temperament; and to invest him with a calm and serene dignity, agreeable to the writer's conception of the character of a Reformer of the Church: but quite at variance with the fiery spirit and untameable deportment of Martin Luther.

It is well known that Luther sprung from the lowest rank of society; and was obliged to struggle in his boyhood with the ills of abject poverty. The following description of his early days, is literally exact:—

“A poor miner, who wrought in the mines of Mansfield, and lived at Eisenach, took a journey to Eisleben, to attend the annual fair. His wife was too desirous to accompany him to be denied; and, on the night they arrived, she gave birth to a son. He was born on the 10th of November, in the year 1483, on the eve of St. Martin's day; and from this circumstance his parents named him Martin. The father strove to educate his son in virtuous habits; and, according to the spirit of the age, considered strict discipline a powerful aid to good conduct; to this the young Martin was early subjected. As he grew older, he was placed in an institution at Eisenach, where he had access to the learning there taught; but was unprovided with funds, and had not money to procure food. In company with several other students, as poor as himself, he endeavoured to procure bread by singing at the doors of wealthy houses. On these occasions he sometimes sang his own compositions, at others the favourite ditties of the day, sometimes he chanted forth the sufferings of the martyrs. All this he called *bread music*. It does not seem to have had the power “to soothe the savage breast;” for he was often taunted and reproached, accused of idleness and evil designs, and driven away by menials, though the only reward he asked for his musical exertions was a piece of bread. On one of those days, when his very soul was filled with shame and indignation for the hard language he received, he wandered to the humble dwelling of Conrad Cotta; and, throwing himself on a seat before it, overshadowed by ancient trees, he relieved his overburdened heart by low, plaintive music. Whether moved by the melody of song, or the tenderness of a woman's soul, Luisa Cotta, the wife of Conrad, hastened to the door and invited him to enter. She then placed before him the simple fare her humble habitation afforded, bread and honey, with milk from the mountain goat. The honest, ardent gratitude of the

youth, with his simple story, won not only her confidence, but her affection. She invited him to come every day and get his meals. He soon equally interested the husband, and they both continued their friendship to him. Many years after, when all Europe rung with the name of the Reformer, they remembered, that the poor hungry boy they fed was Martin Luther."

He was afterwards received into the University at Erfurt: and there the circumstance took place, if it took place at all, (for the anecdote is somewhat apocryphal,) which has been made the subject of so much declamation. We give it in this author's language:

"Luther passed many hours in the library at Erfurt. He had always considered books as his best companions. While hunting for an old book in one of the alcoves, he took down an antiquated volume, which he opened. It was the Bible; he had never seen one, and thought the whole of it was contained in the portions that he heard read on Sundays. Even the learned then were unacquainted with the book, that has since been almost the first put into the young scholar's hands."

Now, it will be observed, that the story, as repeated by this writer, differs materially from the common version of it, which is so familiar upon the platforms of Reformation Meetings. The scene is laid in a university, not in a convent: Luther is represented as having met with the entire Bible, for the first time, when he was a raw school-boy, not when he was a priest in holy orders: it is not stated, according to the addition that is commonly appended to the narrative, that none of the members of the society to which this Bible belonged was aware of its existence when it was thus accidentally discovered in their own library:—nor is it declared that there was no other copy of the Scriptures in the whole establishment. After all there is no very satisfactory authority for the anecdote: and this writer's concluding observation, that even the learned, at that time, were unacquainted with the Bible, will appear no better than ridiculous to those who are acquainted with the literary history of the time; which abounded with expositions and commentaries on Sacred Scripture: not always constructed on the soundest principles; but sufficient to prove that not only their authors, but many other persons took an interest in biblical studies. The commentaries of Jerome, Augustine, and Hilary, the *Glossa Ordinaria* of Walafrid Strabo, the expository works of Rabanus Maurus, the *Postilla* of Nicolas de Lyra, were

extensively read. Almost every convent had its Correctorium; or guide to the selection of those readings which were esteemed genuine, in passages where the MSS. of the Bible exhibited variations;—and its Scriptorium; or book manufactory, where copies were multiplied: and there was no century more prolific in manuscripts of the Scriptures, both in Greek and Latin, than that which preceded the public preaching of Martin Luther. These facts cannot be denied; for the MSS. which still survive, prove them beyond contradiction; they are familiar to all biblical scholars: and we are ashamed of the necessity under which we are placed, of adverting to points, so simple, so undeniable; and of correcting an error so gross and palpable. It is not true, therefore,—it cannot be true that “even learned men were unacquainted with the book:” although a poor miner’s son, fresh from a charity school, might never have had one in his possession: perhaps might never have seen one: that is an entire copy. For a Bible was not then what it is now; a book which any one may purchase for a shilling upon a book-stall: it was an expensive thing: a literary luxury, reserved for the libraries of princes, and prelates, and mitred abbots, and splendid monastic societies. But in them it was to be found. There too it was read and studied, and with reverence regarded. To the common people it was a sealed book: but the *learned* were well acquainted with its existence and its contents.

An appalling incident induced Luther to assume the monastic vows.

“He was one day walking with a friend, and conversing on subjects of deep import, when their conversation was arrested by one of those peals of thunder that seem to shake the very pillars of heaven. They both stopped; dark clouds had gathered around them, and the forked lightning shot athwart the sky. To the solemn thought of Luther, it was a type of the day of judgment, when the graves shall give up their dead, and the dead come forth. He turned to speak to his friend; the thunderbolt had passed *him*, but fallen *there*; it had pierced the heart that a moment before was throbbing with affection: it had silenced the voice that responded to his with genuine sympathy. Luther knelt by his side, and, filled with awe and terror, made a solemn vow to devote his life to Heaven. It is not strange, that, educated as he had been in the catholic faith, this heaven should seem to him to be found in a monastic life, devoted to prayer and praise, to abstinence and penance, to humility and self-denial. When he communicated his vow to his father, he strongly remonstrated against it, and said, ‘Take care that you are not ensnared by a delusion of the Devil.’

He entered the monastery in 1505, after passing a cheerful evening with his friends."

Luther was not happy in the monastic state. His ardent spirit could ill brook the tedious confinement and dull plodding life of a common monk. He went through the formalities prescribed by his order: but he found no comfort in them: he panted for something more expansive and more spirit-stirring. He found it in study: to learning he accordingly devoted himself with all the energy of his powerful and impetuous mind: and with such success, that he was soon distinguished for superior attainments in the sciences of the age: and was recommended to the Elector of Saxony, as one whose genius and erudition fitted him for raising to eminence the lately founded University of Wittemberg. In this situation he was found when the sale of indulgences by Tetzel and others, acting under the authority of Pope Leo X. roused him from his retirement: and the opposition which he experienced in his efforts to suppress one gross and crying enormity, drove him at length to the fortunate rashness of denying the papal claims to implicit obedience: renouncing the infallibility of the Church of Rome: and rejecting many of the doctrines which she sanctions and propounds.—The after-life of this great Reformer is matter of public history: and will be found, for the most part, embodied in a pleasing form in the work before us.

There are several minute inaccuracies, which a very slight degree of care would have enabled the author to avoid. Some of them relate to the names of historical personages. Miltitz is here uniformly written *Miltz*: and for Carlostadt we have *Carolstadt*: the transactions between the different branches of the electoral house of Saxony are strangely misconceived. Erasmus is made to say, that he "published at Basil his *translations* of the New Testament: it was the first time it had been printed in *Greek*: and drew upon him many censures." From this and from what follows, it appears that the author supposes Erasmus to have translated the New Testament into *Greek*: an error which might have been detected by reading with care the title-page of a common English Testament. We are gravely told, that about the year 1517, "English literature had begun to find its way into Upper Saxony:" if so, it must have found its way into

Saxony before it had made its appearance at home. With the exception of the writings of Chaucer and Gower, there was scarcely an English literary work in existence: and neither of these had yet been printed.—Such defects in information abound: but they are of small consequence. A serious deficiency is the want of any clear and comprehensive view of the religious system which Luther taught. There are scraps of information on this point scattered through the book; but many points are altogether omitted: and it is impossible from these pages to form any definite idea of Luther as a theologian. His violence and intemperance in controversy, accompanied with the frequent employment of foul language and abusive epithets to opponents, are not exhibited with sufficient truth, nor censured with adequate severity: and his indecent marriage with a professed nun, is even represented as a most sentimental and amiable transaction. The writer's admiration for the Reformer leads to forgetfulness of the imperfections of the man. There is no necessity for this reserve as to the defects of Luther: for the real greatness of his character is such that it can well afford to bear the contrast of his errors and failings, when most unsparingly exhibited: and had it not been for the temperament in which these defects had their origin, Luther would not have been fitted for the perilous but glorious mission which devolved upon him.

ON THE MERIT OF HUMAN ACTIONS.

UNITARIANS are commonly, but most unjustly accused of looking for salvation through their own merits: and regarding their good works as giving them a claim upon the justice of God. I have never heard any expression proceed from the lips of a Unitarian, nor discovered any passage in the writings of a Unitarian, which could be supposed to inculcate any such doctrine. For myself I disclaim and disavow it: and I believe, I only speak the sentiments of my fellow believers in denouncing the charge as an unfounded imputation on our common faith.

But what would have been said, if language like the following had been employed by a Unitarian clergyman in solemn prayer to God: and published to the world with the sanction of his brethren in the ministry, and of the whole denomination to which he belonged?

Reader! the following passage is an extract from a prayer, offered up by a clergyman of the Established Church, at the ceremony of laying the foundation of a house of worship in the Parish of Glynn, in the County of Antrim. Copies of the prayer, printed for the occasion were distributed among the persons present: and it is stated in a published account of the proceedings, that the prayer is one "*appointed for such occasions.*"

It is proper to add that I do not find this prayer in the Book of Common Prayer: nevertheless, I am inclined to think, that it must be required by some ecclesiastical authority; for it is not such a prayer as would naturally have presented itself to the mind of any Protestant clergyman of the present times: except it were some follower of the semi-papistical doctors of Oxford.

The extract is as follows:—“Accept, O Lord, this service at our hands; and bless it with such success, that it may tend to the setting forth of thy glory, and to the furtherance of our happiness, both in this life, and in that which is to come. And for those who, by thy good Spirit, shall be disposed to assist in supplying the spiritual wants of thy people, vouchsafe, we beseech thee, thy grace and benediction: multiply thy blessings upon them for their pious regard to thy honour, and to the good of souls; *remember them concerning this, and wipe not out the kindness showed by them for thy Church, and for the offices thereof.*”

A UNITARIAN.

INTELLIGENCE.

IRISH UNITARIAN CHRISTIAN SOCIETY.

THE tenth anniversary of the Irish Unitarian Christian Society was held in Dublin, on Sunday the 26th, and Monday the 27th of April. The anniversary sermons were preached before the Society on Sunday, by the Rev. J. G. ROBBERDS of Manchester. In his first discourse, preached in Eustace-street Meeting-house at two o'clock, Mr. Robberds ably pointed out the characteristics of true and vital Christianity—that its spirit was not a “spirit of fear; but of power, and of love, and of a sound mind,” (2 Tim. i. 7.) The mild and amiable preacher drew no striking contrasts, and indulged in no comparisons—but, whilst enforcing the paramount importance, and displaying

the ennobling effects of these essential indications of the spirit of Christianity—the experience of the least observant auditor must have powerfully suggested to him the extent to which the spirit of fear, degrading fear, oppresses so many Christians of all sects and denominations; and the remarkable absence, or deficiency amongst them, of a spirit of *power*, a spirit of *love*, and of a *sound mind*. In the evening, at 7 o'clock, Mr. ROBBERDS preached at Strand-street to an increased auditory. He selected for his text Gal. v. 6, and the question discussed was, “Is there any practical value in the peculiarities of Trinitarianism?” He defined Trinitarianism, as used in this inquiry, to mean the system which insists on a distinction of the Godhead into three persons; and he ably contended, and, as we conceive, established, that such a distinction presents no object for the devout affections, no motive to holiness, no encouragement or consolation to the believer, which is not equally furnished by the Unitarian view of God as strictly one person, and of Jesus Christ as the Son of God, to whom the spirit was given without measure, and who was, in fact, as to his words of wisdom and works of power, a perfect representation of God. Before entering on the inquiry, as to the practical value of the proposition which asserts the union of the two natures of God and man in Christ, the eloquent preacher gave a brief but powerful summary of what the Unitarian believes without it. We envy not the Trinitarian, or the Unitarian, who could listen with inattention, or unexcited devotion, to this summary. Mr. Robberds’s observations on this point were to the following effect. Without believing in the union of the two natures of God and man in Christ, we believe that there was a close and intimate union between God and Christ. Nay, we believe that it was this union which constituted Jesus the Christ, or anointed, of God. We believe that God was with Christ in all that he did, in all that he taught. We believe that it was divine wisdom which spoke in his instructions and promises, divine power which was exercised in his mighty and wonderful works, divine love which was manifested in the whole spirit and object of his mission and ministry. We look to Christ as one with God, when we would learn of him the character or will of God. Yet we look to him also as distinct from God, when we contemplate him as

our example of obedience and submission to God,—as one to whom the spirit was given without measure,—as one who was in the bosom of the Father, fully acquainted with the divine dispositions and purposes, and fully authorised to declare them. We acknowledge in him the visible image and representative of the invisible God. Yet as a being “made in our likeness,” “tempted like as we are, though without sin,” “touched with a feeling of our infirmities,” confessing his dependence for all that he did and all that he was on his heavenly Father, and expressly declaring that of himself he could do nothing—we behold in him a suitable example for man. We do not believe that the divine and the human natures were in him so united as to constitute one person. But we do believe that, while there remained the real distinction of two persons, two beings, God and man; there was revealed in him the tender love of God to man, and there was also exemplified in him the effect which may be produced on man by a thorough knowledge and constant love of God.

The general annual meeting of the Society was held on Monday evening, at Radley’s public rooms, Dame-street. The president for the last year, the venerable Dr. STOKES, having taken the chair at half past seven o’clock, the proceedings were opened with prayer by the Rev. Joseph Hutton. The report of the Committee, of which we are promised a few copies for circulation, and may take notice in a future number, was read by ROBERT ANDREWS, Esq. the secretary of the Society.

The Rev. Dr. DRUMMOND then moved, supported by the Rev. JOSEPH HUTTON—“That the report should be received, approved, and ordered to be printed.” In moving the resolution, Dr. DRUMMOND made a touching reference to the loss, genuine Christianity and this Society had sustained, in the lamented death of the Rev. Dr. ARMSTRONG. He afterwards glanced at some of the topics embraced by the report. And in reference to the steady and marked progress of Unitarianism and Bible Christianity, read a highly interesting extract from a letter he had received from a total stranger, a gentleman in India, but whose name he did not mention, who had been educated in one of the strictest sects of Calvinism and Athanasianism, and had been taught to abhor the very name of Unitarian; and to regard inquiry on the subject as a

step to destruction. Yet, without having ever read a Unitarian book, except the Bible, and, though averse to inquiry into Unitarianism, doubts as to Calvinism and Trinitarianism forced themselves on him, which the most favourable and earnest perusal of their lauded advocates and supporters could not allay—and, notwithstanding his anxious endeavours to the contrary, the majesty of truth triumphed, and he became an anti-Calvinist and anti-Trinitarian. He then, fortunately, met the writings of Channing and others. And the object of his letter, was to request Dr. DRUMMOND to select, and send him some approved Bible Christian works, for which he enclosed a considerable remittance.

The second resolution was proposed by Mr. GRAY, and seconded by Mr. PILCHER—"That the thanks of this Society are eminently due, and are hereby presented to the Rev. J. G. ROBBERDS, of Manchester, for his truly Evangelical, Christian, and able sermons preached before this Society, yesterday."

Mr. ROBBERDS replied with feeling and earnestness; and after expressing the gratification his visit to Ireland had afforded him, and his anxious desire for the advancement and happiness of her people, he dwelt upon the melancholy contrasts, so lamentably conspicuous—the distressing manifestations of want and wretchedness in the immediate vicinity of magnificence and beauty. He affectionately touched on the sorrows and destitution of so many of her people, and expressed and indulged in the happy anticipation that the diffusion of purer and sounder views of religion in this country, would lead to an outpouring of Christian benevolence, which would speedily remove the distress of the now poor and miserable of her community, and by elevating their character, and exalting their aspirations, raise them to the rank to which they are entitled, and for which a benevolent Providence has provided such bounteous means.

Mr. ROBERT ANDREWS proposed the next resolution,—

"That the experience of the ten years, during which this Society has been in operation, manifests the wisdom of its founders, and justifies our attachment to its principles and objects; and encouraged as we are by the proofs we now have of the powers of the Society in awakening the courage of the timid, removing the prejudices of the misinformed, concentrating the scattered forces of Unitarian Christianity, arresting the steps of infidelity, and bring-

ing light and consolation to the minds of our brethren of other churches, who, whilst in ignorance of our holy truths, are oppressed by that spirit of scepticism and doubt which Calvinism and Athanasianism have a tendency to engender,—we would strenuously press on all the friends of Bible Christianity who have not hitherto joined this Society, that it is their duty to become fellow-workers, and to co-operate with us in our endeavours to promote the sacred cause of religious truth, Christian piety, and moral freedom.”

Mr. HAMILTON RANKIN seconded this resolution. In doing so, he forcibly commented upon the effect of fashion in preventing the adoption or avowal of unpopular, though correct opinions. And after referring to the mutability of fashion, and its utter valuelessness in the estimation of the sincere lover of truth, he expressed a confidence, founded on the general circulation of the Bible, and the increasing light and liberality of the age, that the time was speedily coming when the Bible, and the Bible only, should be the text-book of Christians;—when the coarseness, inconsistency, and contradiction of now prevalent systems of theology, should be viewed in their proper light; and the sublimity of conception, correctness of taste, and propriety of feeling of pure and unadulterated Christianity, should meet a ready reception and response. That then, even worthless fashion will do homage to the religious tenets which elevated and ennobled a Newton, a Locke, a Milton, a Channing, and our ever-to-be-lamented Armstrong;—then, the thousands of every Christian denomination who now only think with the Unitarian, will have permission from their idol, fashion, to speak and act with him. Mr. Rankin then relied on and enforced the obligation, our duty as Christians casts upon us, to prevent, as far as we can, the human mind from being suffered to lie fallow, or to produce only tares—and to exert ourselves unceasingly in sowing the seeds of truth, of primitive Unitarian Christian truth, leaving the harvest to Heaven.

Dr. LEDLIE moved, and Mr. CARMICHAEL seconded the fourth resolution,—

“That though we hold in high estimation the great merits of general accuracy, and taste in translation, to which the authorized version of the Scriptures is so eminently entitled,—still, receiving as we do, the Bible as our sole rule of faith and practice; and solicitous to maintain and preserve the sacred records in their purity and integrity, we hold it to be our duty, and the duty of all our fellow Christians to endeavour to have the errors of the received version corrected, and its interpolations removed, that it may present, as closely as possible, a faithful copy of the divine original.”

In submitting to the meeting the resolution which he had read, Dr. LEDLIE spoke to the following effect: At the eventful time of the Reformation, the two great points most fiercely contested were, the *sufficiency of Scripture* as a rule of faith and practice, and the right of every man to employ his *reason* in endeavouring to find out its meaning. The oft-repeated objection that has been made to the unrestricted use of the sacred writings, from the multiplicity of sects and diversities of opinion to which it is alleged to have given rise, may, with equal propriety, be urged against inquiry on all other subjects; and would tend to deprive us of many blessings that have been abused by the folly or the wickedness of man. The very same objection may be made to Christianity itself, which has been made the frequent occasion of unnumbered evils. But, in the words of a writer, "to reject the Gospel, because bad men have perverted it, and weak men have deformed it, and angry men have quarrelled about it, and bigots have looked sour upon others, and cursed them because they did not agree in every tittle with themselves, displays the same folly as if a person should cut down a tree, bearing abundance of delicious fruit, and furnishing a refreshing shade, because caterpillars disfigured the leaves, and spiders made their wiles among the branches." But, in point of fact, the evils complained of may be traced to far other causes. It is the vain endeavour to coerce the human mind, to fetter the free spirit of man, that has filled the world with bitterness and strife. Let thought, and the honest expression of it, be free as the air and light of heaven,—let there be no premium held out for any particular creed,—let there be no ascendancy, but the natural and just one, of mind and moral worth, and jealousies and heart-burnings shall soon be no more.

The translation of sacred Scripture, which we happily possess, was, as you know, executed by divers learned men, in the reign of James I. When we consider the difficulties under which they laboured, and their own strong theological prejudices, it is surprising that they have fallen into so few errors, and that the work is of such genuine value. It is written too with a beautiful and touching simplicity, that comes home at once to the understanding and the heart,—and it is associated with so many early, and fond, and hallowed recollections, that I would not

wish a line or expression altered, that could fitly be preserved; much less to change for a modern dress, that ancient and venerable garb, in which its holy truths have been so appropriately clothed. But, from the fluctuations of language, it has unavoidably happened, that some words have become obsolete, and the meaning of others changed, so that the sense is frequently obscured. Thus, for example, the term *worship*, when the present translation was made, was applicable both to *religious* homage, and to the respect due to an *earthly* superior. It is now applied exclusively to the former, and therefore should be altered, in the translation, to a word more suited to the present state of our language. *Damnation* more properly should be *condemnation*, and is applicable sometimes to punishments in this life, and at other times to future suffering. The word *devil*, when applied to what is usually called demoniacal possessions, is improperly rendered. It should be *demon*, and refers to a popular belief of the Jews that the souls of dead men were sometimes permitted to enter human bodies, and grievously torment them, and is quite a different word from that which is applied to the personified spirit of evil. The word *prevent* is used for that of *anticipate*. "When he was come into the house, Jesus *prevented* him." "We who are alive shall not *prevent*," or have the precedence of "them that are asleep." The word *atonement* is found but once in the New Testament, and then it signifies *reconciliation*, its original meaning. Now it is used to convey the idea of *compensation*, *substitution*, and *vicarious sacrifice*. As an instance of *mis-translation*, I would direct your attention to Philip. ii. 6. "Who being in the form of God, thought it not robbery to be equal with God." Primate Newcome translates it, "did not eagerly desire to be equal with God."

The diligent and praiseworthy researches of modern times have detected several mistakes and interpolations, which materially affect the meaning of different portions of the sacred writings, and appear to countenance doctrines that are nowhere to be found in them. Among the most distinguished of these biblical critics was Professor Griesbach, to whose valuable labours some of the most eminent orthodox divines have borne the highest testimony.* I

* The following is extracted from the Eclectic Review for 1809.

have the sanction of his authority for calling in question the correctness of the received version in the following passages. Acts xx. 28,—“Feed the church of *God*, which he hath purchased with his own blood.” This reading Griesbach unhesitatingly rejects, and says that it ought to have been “church of the *Lord*.” In the 1st Epistle to Timothy iii. 16, it is thus translated, “And without controversy great is the mystery of godliness: *God* was manifest in the flesh, justified in the spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.” This, in the opinion of the illustrious Sir Isaac Newton, is an evident corruption of the sacred text,—“For,” says he, “all the churches for the first four or five hundred years, and the authors of all the ancient versions, Jerome, as well as the rest, read, ‘great is the mystery of godliness, *which* was manifested in the flesh;’” and with this the opinion of Griesbach accords.—In the first Epistle of John iii. 16, it is thus rendered by our translators, “Hereby perceive we the love of God, because he laid down his life for us.” Now, the word *God* is not to be found in the original; and yet it is inserted, and often without even the precaution of being put in italics, in the received version of the New Testament. But the most glaring interpolation is that of 1 John v. 7,—“For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost; and these three are one.” It is, I believe, now admitted by all the most distinguished biblical critics, both orthodox and heterodox, that it is no part of sacred Scripture; and the following is a summary of the reasons for rejecting it. This verse is not to be found in one hundred and ten Greek MSS. and of these some of the greatest antiquity and value,—and is only to be found in *two*, and these of a date subsequent to the invention of printing. It is not to be found

page 237, and is ascribed to that eminent orthodox divine, Dr. J. Pye Smith. “We hazard nothing in saying, that the venerable Professor (Griesbach) has achieved that honourable and necessary work, which has been for ages wanted, of liberating the sacred text of the New Testament from unauthorized intrusions and alterations; and that he has exhibited it in a state so nearly approaching to its original and native form, as to exclude all probable expectation of any material improvement from future collations and critical labours.”

in the Syriac, Coptic, Arabic, Ethiopic, and Slavonic versions. It is not quoted by any of the Greek or Latin authors who wrote on the Arian controversy; though some of them have quoted the verses that go before and follow it,—and certainly, had it then existed, it would not have been passed over, being much more to the purpose. In the first English Bibles printed after the Reformation, it is printed in a different type, to show that it was not in the original. In fact, it is neither more nor less than a *forgery*, one of those *pious frauds*, that men, calling themselves religious, both in ancient and recent days, have not been ashamed to employ, to support the views of a party. These, I think, are reasons that show the advantage that would follow from a review of our present translation.

Amongst other unfounded charges urged against us, it is said that we treat the holy volume with irreverence. The very reverse is the fact. We receive the sacred Scriptures, and the sacred Scriptures *alone*, as the rule of our faith and conduct,—the charter of our dearest hopes. We earnestly wish, therefore, to have them in their purity,—to drink at the fountain of truth and love, instead of those turbid streams that have been polluted by human prejudices and human passions. Neither do we presume “to be wise above what is written,” or to exalt our reason at the expense of divine revelation. They are both heavenly gifts that delightfully harmonize; and we use the one that we may understand and apply the other. We have no religious opinions which we are not willing to submit to this only infallible standard of divine truth; but we will not endure the slightest dictation of *human authority*. After the way which numbers around us call *heresy*, so worship we “the God of our Fathers, believing all things which are written in the law, and in the prophets.” The right we claim, we most willingly concede to others; and would be most happy to hold out the hand of brotherhood and affection to every good man, under whatever name he chooses to worship God.

Mr. ANTISELL proposed, and Mr. CORKRAN seconded the fifth Resolution,

“That reason is one of the greatest blessings bestowed upon us by our Creator,—and by its just and proper exercise, which is indissolubly connected with our happiness here and hereafter,

the light of nature is ever found to harmonize with the light of revelation,—and when we find that, in support of the Athanasian doctrine, its most strenuous advocates revile reason and decry the light of nature; we would earnestly implore our brethren, who hearken to such advocacy, to observe the fatal tendency of such arguments, and to bear in mind our Saviour's admonition and reproof, 'why even of yourselves judge ye not what is right?' Luke xii. 57."

After distinguishing abstract reason, which belongs to the Author of reason, from human reason, his present subject, Mr. ANTISELL showed to what an extent the proper use of human reason involves the interest and happiness of the whole family of man,—that it is requisite for all our comforts and enjoyments,—the foundation of all our knowledge, and the source of those innumerable springs of happiness that flow from the fountain of knowledge.

That of the two books, the Book of Nature and the Book of Revelation, which are laid open for our instruction, and address themselves to our reason; the former teaches with a pencil of light that there is but one action, one design, one mind, and that that one mind is of infinite goodness and wisdom. To assert that God has in one of those Books, contradicted what he has written in the other, would be worse than presumptuous. The Jews believed that the light of nature and the revelation made to them, taught the same thing; and, shall it be asserted that, in the second part of the latter book, the revelation made by Christ, God has contradicted what he so clearly and indisputably taught in the first? assuredly not. The Book of Nature teaches the sole unity of God; so does the Jewish dispensation,—and if so, it inevitably follows that Christ and his Apostles must have taught the same. After diligent and anxious perusals of the Holy Scriptures, we rejoice to find that the teachings of Christ and his Apostles, correspond with the other revelations of God; that in all his glorious revelations, the infinite wisdom and consistency of the Creator, and his unity of design stand indisputable. But to judge of this matter, and in order to come to this, or any other conclusion, is not reason indispensably necessary? Else, why have the ablest advocates and defenders of Christianity been ever forward to recommend revelation for its reasonableness? Nay, God, Himself, addresses man, "Come now let us reason together;"—we are told that in Ephesus, "Paul

reasoned with the Jews;"—in another place, "Three sabbaths Paul reasoned;"—in another, Paul reasoned "every sabbath;"—and before the Governor he "reasoned of righteousness and judgment to come;"—and the Apostle Peter, exhorts us to be "able to give a reason for the hope that is in us." Mr. ANTISELL then argued that the practice of the "Orthodox" in decrying reason, because *their* views of revelation were repugnant to that faculty, opens a door to the grossest delusions of priestcraft, superstition, and the disuse and prostration of the intellect,—throws down, so far as men can, the eternal barriers, the distinctions between right and wrong, truth and error,—and introduces credulity and fanaticism, Deism and Atheism. He then contended that no idea is more false or injurious than that our duty will be best performed when the human being is darkened by the extinguishment of reason,—nothing more false than that ignorance is the mother of pure and christian devotion. He then expatiated on the superiority of Unitarianism, and its benefit to mankind in cherishing reason, and inculcating love to God, and charity and good-will to men:—thus maintaining the glory of God;—for whatever tends most to benefit man, tends most to the glory of God.

Mr. CORKRAN, in seconding the resolution, spoke at considerable length:—we regret we cannot give even an outline of his speech. He said the subject of the resolution reminded him of a story in "Carleton's Traits of the Irish Peasantry," about a Maynooth student, who, conversing with a poor man, asked him the difference between white and black: the peasant, having answered to the student's satisfaction, was told to shut his eyes, and then to say, which was which. Having shut his eyes, it is not wonderful he was less fortunate in his next attempt—and, mortified by his failure, the poor peasant asked leave to open his eyes—to which the student replied, "Oh! no; you must not open your eyes." So, said Mr. Corkran, the case stands in regard to religion,—our orthodox friends require us to shut the eyes of our reason,—like our friend the student, they would not only prevent, but disable us from judging for ourselves. After some very animated and forcible strictures on the doctrine and practice of those who enforce the necessity or propriety of sinking, or of throwing reason overboard when they ap-

proach revelation; Mr Corkran drew the attention of his orthodox friends, to the fact that this doctrine would perhaps carry them further than they would wish to go:—as, for example, if we had not our reason, we would be mad, or, to use a common expression, “out of our reason;” and if the doctrine of Original Sin, which would teach us that we are totally depraved and entirely corrupted, were true, then where would be the use or wisdom of erecting madhouses? If the doctrine be true, as alleged, and that the reason of all is totally depraved and entirely corrupted, to send individuals to such asylums is only putting one set of madmen under the control of another. But the fact that lunatic asylums are erected, and that they are approved of when properly conducted, proves that man’s reason is, at least, supposed to be in general sound. Few, perhaps, are prepared to declare *their own reason to be unsound*: and as God has given us every faculty to be exercised, those, at least, who believe their reason to be sound, ought to use the blessed gift of reason He has bestowed on them—and especially in the investigation of Revelation, which, as Dr. Channing says, was given to man and not to the brute, because man alone possesses Reason.

The officers of the society for the present year were proposed by Mr. HAUGHTON, and seconded by Mr. RENNIE.

The President having left the chair, the Rev. JOSEPH HUTTON was called upon to take his place, and the thanks of the Society having been returned to the President, the meeting concluded in the usual manner.

There may have been more brilliant meetings of the Society, but few have been more gratifying or satisfactory. Both the members of the Society, and the strangers who attended, appeared to take a warm interest in the proceedings.

FIRST PRESBYTERIAN CONGREGATION, NEWTONARDS.

Sunday-school Entertainment.

On Tuesday evening, the 5th May, the teachers of the Sunday-school in connexion with the First Presbyterian Congregation of Newtonards, entertained their pupils at a social tea-party in the Meeting-house. About 260 children sat down to tea, and during

the course of the evening, conducted themselves with the greatest propriety, and listened with marked attention to the proceedings of the evening. Immediately after tea, the doors of the Meeting-house were opened to the members of the Congregation and the friends of the children, and all who took an interest in Sunday-school instruction; when the Rev. HUGH MOORE, after addressing the pupils, teachers, and parents, respecting their several duties, proceeded to distribute the different premiums, amounting in all to 80, which had been awarded to the children, for the regularity of their attendance, the propriety of their conduct, and their general proficiency during the last six months. Appropriate and highly interesting addresses were afterwards delivered by Mr. W. D. JOHNSTON, one of the teachers, and JOHN MILLER, Esq. of Comber. During the course of the evening, cakes were distributed to the children, and several hymns were sung by the choir, and other members of the Congregation. Mr. R. R. Reid of Belfast presided with great ability at the piano-forte, which had been kindly granted for the occasion by Mr. John M'Cullough, piano-forte manufacturer, Newtonards. After prayer, and singing the dismissal hymn, the children retired, seemingly much gratified by the kindness and attention of their teachers.

GENERAL ASSEMBLY OF THE KIRK OF SCOTLAND.

The General Assembly of the Kirk of Scotland held its Annual Meeting in the month of May last: the business transacted at which was of more than usual importance; owing to the collision which has taken place between the ecclesiastical courts and the courts of law, on the subject of Church Patronage.

It appears, that by several Acts of the Parliament of Scotland, passed before the Union with England, and of the Parliament of Great Britain, enacted subsequently to that event: the patronage of almost all the livings in the Kirk, is vested either in the crown, or in the Town Councils of the different burghs, or in individual proprietors. The Patrons are required to nominate, on the occurrence of a vacancy in any benefice, a person ecclesiastically qualified: that is, one who has received a license to preach the Gospel from some presbytery of the Church: the Church Courts have thus a *вето antecedent* upon every appointment. The nomination being made, the candidate is put upon *second trials* by the presbytery to which the oversight of the parish belongs; and it is competent for any individual belonging to the benefice, to object to the nominee on canonical grounds; such as unsoundness of doctrine, immorality of life, or physical inability to discharge the necessary parochial duties. Of the relevancy of these objections, the presbytery has always been allowed to be the judge: subject only to an appeal to the superior ecclesiastical tribunals; viz. the Synod of the district, and the General Assembly of the Kirk. If no objection is made, or if those that are advanced are not found to be relevant, or are

not established by proof,—and if the candidate pass his second trials to the satisfaction of the Presbytery,—the Presbytery are required, and bound by the Acts of Parliament above alluded to, to ordain and institute him as the Minister of the Parish; in consequence of which he becomes *ipso facto* invested with all the temporal and ecclesiastical rights, properties, and privileges of his office. In this view of the law, both the civil and ecclesiastical courts of judicature in Scotland fully concurred, until very recently.

But some years since, the General Assembly passed an “Act concerning Calls,” by which Presbyteries were forbidden to ordain or institute any minister, however qualified, to whom a majority of male heads of families, being communicants, in the parish, objected, even although no grounds of objection should be stated: and although the individual nominated by the patron, should be perfectly free from all canonical reasons of objection. This was giving the male communicants an *absolute veto*, upon every appointment: hence it has been called the Veto Act. In effect it takes away all the rights and privileges of the patron, and transfers them to the communicants. It was early foreseen by all prudent men, that this ill-advised Act of the Assembly must lead to a collision between the Church and the Courts of law: and it was easy to surmise which would eventually prevail. The Assembly was urged and entreated to rescind its illegal enactment, and to apply to Parliament for an amendment of the law, and for the redress of any grievances, under which members of the Church of Scotland might suppose themselves to labour on the score of patronage: but its leaders held it to be beneath the dignity of the Church to appeal to Parliament, or in any way to recognize the authority of the civil powers in such a case. The Assembly was taught to consider itself in such matters as not merely co-ordinate with, but paramount to the legislature of the land; and accordingly it proceeded in its career, heedless of warning and remonstrance.

Then occurred the Auchterarder Case, in which a person nominated by the patron, was rejected by the heads of families, in the exercise of the arbitrary veto vested in them by the Act of Assembly concerning Calls: and the Presbytery, yielding obedience to the same authority, refused to ordain or install the nominee. The gentleman nominated, and the patron of the living brought their action against the members of the Presbytery for withholding from them their civil rights, and obstructing them in the exercise of their legal privileges. The Court of Session, the highest legal tribunal in Scotland, decided in favour of the patron and the nominee; and the case being brought by appeal to the House of Lords, and ably argued at the bar, was finally determined in the same manner, without a dissenting voice. This seemed to all men of unbiassed understanding, a plain proof that the General Assembly had surpassed its powers, and must speedily retrace its steps.

Next came the affair of Strathbogie. Here the majority of the Presbytery, instructed by the issue of the Auchterarder Case, refused to sustain the absolute *veto* tendered by a majority of heads of families, and proceeded to ordain the nominee of the patron, in

opposition to the Act of Assembly. For so doing, they were prosecuted, or *libelled* before the Commission, or Fixed Committee of the General Assembly: and on their persisting in their obedience to the law of the land, they were one and all suspended from their pastoral office, by sentence of the Commission, until the Meeting of the next General Assembly; and persons were appointed by the Commission, to supply their pulpits during their suspension. Under these circumstances, they applied to the Court of Session: which, as in duty bound, upheld them for acting in obedience to the law of the land, and issued an *interdict*, or injunction commanding the persons who were appointed to supply their pulpits, to abstain from obstructing them in the exercise of their ministry, or, in any way, intruding upon their churches or chapels. The supplies in consequence were obliged to content themselves with preaching in barns, public-houses, or the open air: and the refractory ministers continued, and still continue to exercise all their parochial functions; treating the censure of the ecclesiastical Commission as illegal, null, and of no effect.

Matters were now come to such a crisis, that Lord Aberdeen deemed the case worthy of the interference of Parliament: and accordingly introduced a Bill into the House of Lords, with a view to smooth away all difficulties. This measure seemed well calculated to meet the wishes of the clergy; for it went on the principle of vesting all the power and patronage of the church, effectively, in the Church Courts. The Session in each parish, was to make out annually, a list of heads of families entitled to take part in the appointment of a minister:—this list was to be revised and approved by the Presbytery; and no person except those whose names were there inscribed, should be allowed to interfere:—when the patron had made his nomination, the candidate was to preach a certain number of days on trial, at the end of which time, *any individual upon the list of qualified persons*, might lodge an objection with the Presbytery, in writing, stating his grounds of objection: these grounds of objection need not be confined to the canonical causes now recognized, but might relate to any circumstances whatsoever, which the individual might happen to dislike; such as the candidate's *name*, if it happened to be unpopular in the district; or his *accent*, if it displeased him. Of these objections, the Presbytery was to be the absolute judge:—and if it should appear to the members of that court, that they were sufficient in their nature, and sufficiently substantiated, the Presbytery was authorized to set aside the nominee, and require the patron to nominate another candidate: and thus on in succession, until some individual might be found to whom no objection could be urged, which the Presbytery considered valid. It is evident that by this proceeding, the Presbytery would have a *threefold veto*: the *antecedent veto* upon license; a *virtual veto* upon the parochial list; and an *absolute veto* in deciding upon the validity of whatever arbitrary objections any individual in a parish might take it upon himself to urge.

Strange as it may appear, the General Assembly, by a large majority, determined to oppose this Bill: the greater number, it would

seem from the debates, on account of its recognizing the right of the Legislature to interfere in *any manner* with the asserted prerogatives of the Church Courts: but some, we would also hope, out of a sincere regard to the Christian privileges of the parochial Congregations in the choice of their ministers, which the proposed Bill would have left precisely in their present state of abeyance.

This was the most important business brought forward at the late meeting of the General Assembly. There was, however, a very interesting debate on the case of the refractory members of the Presbytery of Strathbogie. They had set themselves openly in array against the Act concerning Calls, and treated the authority of the Commission, and the Assembly itself, with defiance. They expressed no regret; they promised no amendment: on the contrary they maintained that they were right, and declared their intention to persevere. It was fully expected that they would be degraded and cut off as disorderly and contumacious members: *but from this step the Assembly drew back*: and only continued till next year the sentence of suspension, which the suspended ministers have declared their intention to disregard, and the Court of Session has interdicted the officers and members of the General Assembly from intimating or attempting in any way to carry it into effect. *The matter cannot end here.*

SUMMARY OF PUBLIC OCCURRENCES.

THE QUEEN.— On Wednesday the 10th of June, a most daring attempt was made to assassinate Her Majesty, while driving in a carriage with her Illustrious Consort, in Constitution Hill, near Buckingham Palace, in London. The author of this savage and brutal outrage was a servant out of place, named Edward Oxford; who, having taken his station on the walk, deliberately presented and fired a pistol loaded with ball, at Her Majesty while passing close to where he stood, but happily without effect: on which he discharged a second in the same manner, which also missed its aim. Her Majesty displayed, on this occasion, all the courage and self-possession which are characteristic of her Illustrious Lineage; and most fortunately appears to have sustained no injury from the shock which she must have experienced. The wretched man Oxford was immediately apprehended by the by-standers, and has been committed to Newgate on a charge of high treason. Immediately after this dreadful occurrence, Her Majesty drove to the residence of the Duchess of Kent, to apprise her honoured parent of her safety ere she could have heard of her danger: and returned to the palace again by the same route, in the same open carriage, unattended by any guards, except the crowd of her faithful and devoted subjects, who thronged around to testify their loyal feelings of joy and thankfulness for her Majesty's providential preservation. Both Houses of Parliament, and almost every town and hamlet in the Empire, have sent forth addresses to the throne on this occasion: in almost every place of worship have fervent thanksgivings been poured out to the King of kings, and fervent suppli-

cations for His Almighty protection:—and there has been more than this. The event has been taken into the domestic circle; it has been matter of individual rejoicing; and has affected the minds of the people like an event in their own families. Never have we seen the marks of sympathy so widely spread, so deep, since the death of the Princess Charlotte of Wales in the year 1817. May God preserve our Queen!

PARLIAMENTARY. — Legislation is making but little progress, although Parliament has sat the usual number of hours, and members have delivered the usual number of speeches since our last month's publication. A Bill has been introduced to unite the two provinces of Upper and Lower Canada into one, under a united Legislature; and another for the appropriation of the lands in the Upper Province called the Clergy Reserves. It is proposed to divide the proceeds of the sale of these lands into four equal portions: of which one is to be applied to the support of clergymen of the Church of England; one for clergy of the Church of Scotland; one for clergy of other sects tolerated by law, in proportion to the population belonging to each; and the remainder for the purposes of general education, without sectarian bias.—Government have introduced a Bill for the amendment of the Register of Parliamentary Electors in England; and one having the same object with reference to Ireland, in opposition to that brought forward by Lord Stanley. The last has however been taken into Committee in the House of Commons, after two divisions, in which ministers were defeated by majorities of 5 and 11 respectively.—In the House of Lords, a motion on the Corn Laws has been thrown out: as also a Bill for amending the Laws relating to Grand Jury Cess in Ireland: and the Irish Corporation Bill has been again postponed.

HOME —The Scottish Church have wisely decided to accept and approve of the Plan of National Education proposed by Government in the course of last year.—Great efforts are making by the friends of what is called *Church Extension*; their object being to obtain a grant of £8,000,000 from the National Funds to build additional places of worship for the already overgrown Establishment of the Church of England!—In Ireland, the Repeal Agitation continues; but languidly, as it seems. A new Liberal Association has been founded in the North.

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VOL. II.

ADDRESS

DELIVERED TO THE CHILDREN ATTENDING THE SUNDAY SCHOOL
OF THE FIRST PRESBYTERIAN CONGREGATION, HOLYWOOD.

(Concluded from page 189.)

DEAR CHILDREN,—may I yet say something to you more particularly on behalf of your teachers? Your love and confidence are what none of them can be indifferent to. Some of you, they hope, are growing up to share his cares and pleasures in the charge of this school—to give freely as you have freely received. You do not see the pain, the self-reproach, which a Teacher feels, when his class have been inattentive and uninterested in the words of life—you do not hear the prayers that are sent up for you in secret,—the thoughts that are engaged in seeking how best to fix your attention,—the hopes with which he goes forth for the morning, and the disappointment of returning, when the day is spent, doubtful if one heart has been interested; one useful lesson fixed in the memory; one devout affection turned to your Maker and Redeemer.—The office of a Teacher must be, in great part, a work of faith and hope, rather than of immediate recompense. But you can do much to make the work easy, and the hope delightful. And what you are asked to give, while it is so desirable to him, will make you not the poorer.

We want you to give regular and punctual attendance,—because, without this, any thing like *method* in your studies will be impracticable. You will be continually obliging us to go back over the ground already laboured,

and you will keep your class-fellows back from the advances which they are prepared for, and would have made but for you. Without this—you will be forming a habit, which will produce much loss and vexation to you all your life after. For there is no habit that sticks so fast to one, and gets worse so surely, as the habit of delay and irregularity. The child that is generally late at the school, when grown up will generally be late at meeting. You will see him or her arrive perhaps by the time the congregation are joining in the prayer—ashamed to disturb the others by a noisy entrance, they may stand outside, while their brethren are pouring out their wants and confessions, their love and thanks before Almighty God,—while He is in the midst of them to bless them and to do them good;—and may they not feel like the foolish virgins of the parable, standing outside and wishing in vain for entrance, after the door was shut.

I spoke of the importance of *regular* attendance. I know there are some of the scholars who live at a distance, and may be more frequently prevented from coming by bad weather. Some cannot always be spared from home, and sickness in the house or other unexpected causes may sometimes interrupt your attendance. But those who are interested in the lessons, and sorry to be kept away, do not lose so much as willing idlers. There are some young people who, if they are unavoidably kept away, take care to inquire from their class-fellows what the lesson is, and prepare it just as carefully as if they were to be present, so that they do not feel at a loss, another time, when the class are required to refer to things they have learned before, and to explain some new lesson from what they remember of a former one. I know too that it is a disappointment to some to be kept away, and perhaps to be thought irregular or uninterested, if their teacher or class-fellows do not know that they could not help it. But if you take these little crosses cheerfully, and try to do the best you can, you may be learning better lessons than in school. This is the way our Father in Heaven teaches us. It is little disappointments and slight exertions of patience and cheerfulness (because they may occur so frequently), that do most, on the whole, to form the temper that God loves. And if you stay away because your services are wanted at home, that your parents may

be at liberty, that you may take care of your little brothers and sisters, or nurse and give pleasure to some of them that are unwell;—you are in the best of all schools. Books and teachers may help us to *know* what is right, but then it is practice that teaches to *do* what is right, and that makes it easy and natural.

We desire from you order and quietness in school, and this—not merely as a mark of respect to the superintendent and your teachers,—but as a willing tribute to the holiness of God's chosen day, and the presence in which you stand. Not that you are to *put on* solemn faces, and use affected tones of voice. God cannot be pleased by any *pretences*. He is a friend to all innocent cheerfulness. He has taught us that joy is one of the fruits of a religious spirit. But joy is not always noisy or restless,—the best and deepest joys are least of all so. Imagine only:—A parent returns after a long absence to his affectionate family. The joy of such a meeting is one they would not exchange for any pleasure that could be offered them. But it is not in noise or laughter that their joy shows itself;—it is rather in the silent step, the softened voice, the eye that watches to pay him every quiet attention. God sees us at all times, and this remembrance cannot be too often in our thoughts. But there are times when he comes, as it were, nearer to us. And when He speaks to us in his holy Word, some more serious thoughts will surely come over every one who has been taught what the Bible is, by whom it was given, and for what intended. Remember:—this book reveals the only way which God has made for our coming to Him:—the brightest proof of his love to fallen man. If this wisdom do not make us wise, if this love do not win us, there is no clearer light given to guide us, no motive so powerful left to persuade us;—in the forcible language of an apostle, “there remains no other sacrifice for sin.”

The last thing I intend to name, which we desire of you, is your prayers. You pray for yourselves and your parents, your brothers and sisters, and all that are dear to you. Pray too for God's blessing on this school, and on your teachers. Man plants, and man waters, but it is God that gives the increase. And often, when we lament over our fruitless labours and disappointed hopes, did we but look back and judge ourselves faithfully, we might

find reason to say, "We have not, because we do not ask." Let us feel, more heartily and constantly, our absolute dependance on our Heavenly Father for all our ability both natural and spiritual. Let us ask wisdom of Him without doubting, for He gives liberally to all and without upbraiding. Jesus Christ has promised that what we ask of the Father in His name, He will do. When we ask for other things, we may in our ignorance desire what would not be good for us, and which it is mercy in God to deny us. But when we pray for the knowledge of His will to guide our lives,—for the grace of God to overcome temptation,—for the spirit of Christ to dwell in our hearts, and bring us nearer to his likeness, we know that we are asking according to his will, and that He hears us;—for God *will* have all to be saved, and to come to the knowledge of the truth:—and when we know that He hears us, we know that we have the petitions we desired of Him.

As some minutes of our time are yet remaining, I will read to you a passage which I marked for the purpose, but omitted in the place in which it should have been introduced. I should tell you, first, *where* the incident happened. The innumerable islands of the great South Sea are peopled by a race of Indians, who, not long since, were without the knowledge of the Bible, worshippers of sticks and stones, destroying their infant children without pity or affection, and carrying on wars among themselves with the most horrid cruelty. A few years ago, some pious and devoted men went out there as missionaries; they ventured alone and unarmed among these savages, to preach the word of God—and their labours have been signally blest, so that great part of those Islanders now possess the Gospel in their own tongues, and the voice of Christian worship rises daily from many a solitary rock in the midst of the ocean, whose very names are unknown in these countries. It was in a missionary visit of Mr. Williams, to one of the most remote and unknown of these islands, that the incident occurred which I am going to relate to you in his own words,—and the character of this single-minded and devoted servant of Christ forbids a suspicion of ornament or exaggeration.

"In passing one evening from Mr. Buzacott's to Mr. Pitman's station, my attention was arrested by seeing a person get off one of these seats (by the wayside), and

walk upon his knees into the centre of the pathway, when he shouted, 'Welcome, servant of God! who brought light into this dark island; to you we are indebted for the word of salvation.' The appearance of his person first attracted my attention, having lost his hands and feet, which obliged him to walk upon his knees: but notwithstanding this, I found that he was exceedingly industrious, and not only kept his lot of land in beautiful order, but raised food enough to support his wife and three children. The substitute he used for a spade in tilling the ground, was an instrument called *ko*, which is a piece of ironwood pointed at one end. This he pressed firmly to his side, and leaning the weight of his body upon it, pierced the ground, and then scraping out the earth with the stumps of his hands, he would clasp the *banana* or *taro* plant, place it in the hole and then fill in the earth." Mr. Williams returned his salutation, and after relating some particulars of their conversation on religious subjects, he continues. "'Well,' I replied, 'that, Buteve, is very excellent; but where did you obtain your knowledge?' 'From you to be sure: who brought us the news of salvation but yourself?' 'True,' I replied, 'but I do not ever recollect to have seen you at either of the settlements, to hear me speak of these things, and how do you obtain your knowledge of them?' 'Why,' he said, 'as the people return from the services, I take my seat by the wayside, and beg a bit of the word of them as they pass by: one gives me one piece, another another piece, and I collect them together in my heart, and by thinking over what I thus obtain, and praying to God to make me know, I understand a little about his word.' This was altogether a most interesting incident, as I had never seen the poor cripple before, and I could not learn that he had ever been in a place of worship. His knowledge, however, was such, as to afford me both astonishment and delight, and I seldom passed his house, after this interview, without holding an interesting conversation with him."*

My reason for selecting this simple anecdote, was that I thought it might help to suggest to us, how we ought to value the privileges we enjoy, in hearing the word continually preached to us, and having it near us, in our houses,—and, if we will, in our memory and heart. The

* Williams' Missionary Enterprises, p. 177.

extract has now a mournful interest, as it is but a few days since the news reached England, filling many hearts with sorrow, that the writer of it has been cruelly slaughtered by the natives of Tanna, one of the most rude and savage of those tribes to which he had penetrated in his unwearied zeal to carry the message of salvation.

H.

THE MOSAIC ACCOUNT OF THE CREATION AND
FALL OF MAN RATIONALLY INTERPRETED.

(No. II.)

IN my last, I showed that the prevailing interpretation of the Fall was *not* supported by the *facts* of the narrative. In this, I will proceed with the promised explanation. Before doing so, however, that it may be better understood, let me still request the reader's attention to a few preliminary remarks.

The early history of all countries is involved in fable. Nothing satisfactory is known about the first origin of almost any ancient nation. Take our own island, for instance,—how various and unsatisfactory the theories formed to account for its first population! Take the Grecian, Roman, Persian states, in what folds of impenetrable mystery or absurd fable are they swathed in their days of infancy! In such circumstances, men are too much occupied in the great struggle for existence to think of rearing monuments to perpetuate their history. Their daily wants press too heavily, to allow them time to devise means for handing their fame down to posterity. In the savage state, the pursuits of the chase absorb too much of their attention, to leave space for the promptings of ambition, or to permit them to think of ages yet to come. The sameness and even tenor of their lives, too, afford but little foundation for the fabric of a posthumous renown, or if it did, their untutored minds could not erect that fabric. And thus their whole circumstances contribute to the obscurity in which we find them.

If this be true of a single nation, the statement applies, *suppose we had no such thing as revelation*, with equal,—with greater force, to the early history of the world. Had we not that revelation, that history would have been involved in still deeper mystery and fable. The origin and

first history of our species would have been a much greater riddle than the early history of any single nation. And for the same reason. Man, when first planted a solitary being on the earth, would have something else to think of than devising records, or building monuments to perpetuate his fame. It is not till society is formed,—till civilization has in some measure taken place,—and till men have in fact *time* to reflect, that this desire originates. It is not till curiosity prompts us to look into the past, and to desire some account of those who have gone before us; that ambition leads us to anticipate the future by leaving some record of ourselves to ages yet to come. By the time that society arrives at this state, however, we search in vain for the records of the early past. No such things exist. Any incidental ones that natural causes might have left, the besom of time has swept into oblivion. Hence arises one grand subject of curiosity,—the desire to know something of our progenitors. In proportion to our want of evidence, in that proportion generally is curiosity excited. When once awakened, it will form theories, no matter how vague or fanciful, rather than remain quietly in ignorance. And to gratify this desire becomes of real moment to many minds.

But along with this, there is another question that powerfully excites man's speculative curiosity, when once awakened. We are moral, no less than intellectual and material beings. We live in a world surrounded with jarring materials, the good and the bad, virtue and vice, happiness and misery. Despite of ourselves, in some measure, we become the sport of misery; or, apart from our own doings, we are blessed with happiness. Contrary to our own conscience, we give way to wickedness; or when we act otherwise, we feel, involuntarily, as it were, the approving smile of virtue. A question thence arises, namely, whence the origin of this vice and virtue, of this happiness and misery, of this good and ill, that exist, to a great extent, without and despite of our control? As they are so opposite in their natures, they cannot, it would seem, be ascribed to the same author. The same God cannot be the source of both happiness and misery, good and evil, vice and virtue. Are there then two Creators? or how are we to solve the enigma of existence?

We find this question, at a very early period, occupying

the attention of the wise men of the East. Long before the Babylonish captivity, the Magi had solved it in their own way, by the doctrine of the *two* principles. There *are* two Creators, said they, one the author of light, the other of darkness; one of good, the other of evil; one of virtue, and the other of vice. These two eternal Beings are continually at war, and contest and divide the world betwixt them. So said the Persian philosophers; and thence the Jews derived their belief in the existence of the devil, modifying the Persian doctrine, however, by making him a subordinate being, to render it consistent with their great principle of Monotheism,—the Unitarian doctrine of one God.

Such were the two great questions which would chiefly occupy men's curiosity, when an improvement in their circumstances would give them leisure to reflect. They would naturally ask themselves,—whence they sprung?—what was the origin of the species?—what its early history?—by what steps have the world and men arrived at that state in which we find them? And along with this, they would inquire,—why are we subject to those evils that befall us?—whence proceed afflictions, vice, and misery?—why does gaunt disease waste the health of some?—whence proceeds that death which puts a period to our existence?

To resolve these questions, and to satisfy man's laudable curiosity, I hold to be the objects for which Moses wrote the first chapters of his book. He sets out, as naturally he should, with giving us an account of the creation of the world. He confines not himself to the creation of *our* species, but answers the inquiry with respect to bird and beast, and herb and plant. In doing so, we are not to expect that he (or divine wisdom rather) would give us a lengthened dissertation, and render a definite answer to every question that curiosity might ask. It was sufficient to resolve the great problem of existence, without entering into minute details of the particulars,—to trace our and every other object's being up to the great Source of Life, that man might know the hand that formed him, and revere the spirit that breathed into him his breath, and made him a living soul. In doing so, however, our historian has justly followed the natural order of creation. He first speaks of the earth as “without form and void,” and of “the spirit,” or wind, of God, reducing it to order. Then

he speaks of the creation of light; then of the atmosphere or "firmament," which surrounds the earth, and by which the clouds are supported;—then of the division of the earth's surface into land and water. All this, it is obvious, must have taken place previous to vegetation. He then narrates the creation of vegetable substances, and of the "lights in the firmament,"—the sun, by whose heat vegetables are nurtured, and on which the seasons and their reproduction annually depend. Then we have the creation of fish and fowl, then of beasts and reptiles, which must have succeeded that of vegetable substances; and last of all, of man, to whom is given dominion, as lord over the whole.

In this, it is evident, our historian has followed the natural order. The arrangement and division of the earth into land and sea must have preceded the growth of vegetables. These in their turn required to be formed previously to, as they were necessary to, the existence of animal life. All must have existed before man's formation, as on them he was to subsist, and over them to exercise dominion. Our author's solution of the problem of creation, therefore, is the most rational one that could be given, even if we suppose it not dictated by inspiration. Indeed, it is so rational as to prove that he must have derived it at that early age from some superior source. If he be not diffuse in explanation, we are to remember that he had no materials, from which to compile an elaborate history. And we do him an injustice, if we interpret him too literally. He only meant to give us a *general* solution of a great difficulty. We are not therefore to limit the days of which he speaks to twenty-four hours like our own. Ours are measured by the sun, or rather by the revolution of the earth upon its axis; but three of those had elapsed before the creation of the sun is spoken of. They may therefore have been ages,—nay, they must have been long, but definite, periods of time during which the earth went through successive changes; giving birth, first to plants, then to animals, and lastly to our own species; or rather affording nutriment to these, as they were successively planted on it by the hand of God,

(To be continued.)

LETTER FROM JOSEPH HONE, ESQ.

To the Editor.

Dublin, 21st June, 1840.

Sir,—I send you annexed, copy of a paper I distributed in Belfast soon after it was published. “The Reformed Common Prayer,” lately published for Essex-street Chapel, London, I wish to be used in Ireland at our Dissenting Meeting Houses; all disputed doctrines, and party phrases, in addressing the Supreme Being, are avoided in it, and no sentiments are admitted but those in which all Christians may unite, expressed in the simple, solemn, and universally admired language of the Common Prayer. I enclose a copy of an extract I made out of “A Tract on Schism, by the ever-memorable John Hales of Eton College, 1677,” a proper accompaniment to a reformed liturgy.

I have long considered that, as intelligent beings, we may “agree to differ,” and there ought to be harmony in the midst of diversity of religion.—“Glory to God in the highest heavens, and on earth peace, good-will toward men.” Luc. ii. 14. Vide *Amicus*, printed by J. Green, 121, Newgate-street, London, 1840. When our excellent Archbishop of Dublin presents a petition to the House of Lords from a number of clergymen and laymen of the Church of England, why should we not unite in endeavouring to get subscriptions to liturgies and creeds abolished throughout the land? Let us look to the good Bishop of Norwich’s speech on the occasion, to console us during this time in which bigotry and intolerance rage.

I am, your obedient Servant,

JOSEPH HONE, Senr.

 TO THE

PROTESTANT DISSENTERS OF IRELAND.

I have not been a Controversialist, as I have found that religious controversy frequently ends in personal rancour; but from recent circumstances arising out of controversial discussions, I find the Religion I profess has been misrepresented and deliberately maligned. I address

this to you, who are liberal, and are willing to think and act for yourselves. I have been for a long time a Member of the Unitarian Society of London, whose bond of union is the following:—

“UNITARIAN SOCIETY—INSTITUTED IN 1791.

“CHRISTIANITY, proceeding from GOD, must be of infinite importance; and a more essential service cannot be rendered to mankind, than to advance the interests of truth and virtue; to promote peace, liberty, and good order in society; to accelerate the improvement of the species; and to exalt the character and secure the greatest ultimate happiness of individuals, by disseminating the right principles of Religion, and by exciting the attention of men to the genuine doctrines of Revelation.

“This is the chief object of THE UNITARIAN SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE AND THE PRACTICE OF VIRTUE, BY DISTRIBUTING *such* BOOKS as appear to the members of the society to contain the most rational views of the Gospel, and to be most free from the errors by which it has so long been sullied and obscured. Error, voluntary or involuntary, so far as it extends, must have a pernicious influence. The Members of this Society think, therefore, that they are doing signal service to the cause of truth and good morals, by endeavouring to clear the Christian System from all foreign incumbrances, and by representing the Doctrines of Revelation in their primitive simplicity. Truth must ultimately be serviceable to virtue.

“The fundamental principles of this Society are—That there is but ONE GOD, the SOLE Former, Supporter, and Governor of the Universe, the ONLY proper object of religious worship; and that there is one Mediator between GOD and men, the MAN CHRIST JESUS, who was commissioned by GOD to instruct men in their duty, and to reveal the doctrine of a future life.

“The beneficial influence of these truths upon the moral conduct of men, will be in proportion to the confidence with which they are received into the mind, and the attention with which they are regarded. Consequently, all foreign opinions, which men have attached to this primitive system of christian doctrine, and which tend to divert their thoughts from these fundamental principles,

are in a degree injurious to the cause of religion and virtue. While, therefore, many well-meaning persons are propagating with zeal, opinions which the members of this society judge to be unscriptural and idolatrous, they think it their duty to oppose the further progress of such pernicious errors, and publicly to avow their firm attachment to the doctrine of the UNITY of GOD, of his UNRIVALLED and UNDIVIDED authority and dominion; and their belief that JESUS CHRIST, the most distinguished of the prophets, is the CREATURE and MESSENGER of GOD, and not his EQUAL, nor his VICEGERENT in the formation and government of the world, nor CO-PARTNER with him in divine honours, as some have strangely supposed."

Now, my fellow-christians, judge for yourselves if there is any thing revolting to Christianity in the above declaration; and you may be assured that it does not require any other creed or article of belief, to constitute what we call ourselves, viz. "Unitarians." Little more than a year ago, this society merged with two others into the British and Foreign Unitarian Association; there is nothing different in this society from the former, except that there are Missionaries sent out both at home and abroad, and the society extends its protection to the civil rights of Unitarians. However, as the Reports of the Association have been distributed, I would more particularly refer to them; but would wish to mention that Unitarianism has made some progress in India, and that the Church of Geneva is Unitarian. There is nothing in the public worship of Unitarians disgusting to any true Christian — and their reformed liturgy, as used by many congregations in England, is so consonant to the feelings of some Members of the Established Church, that they have expressed a wish that it should be generally adopted. The Principles of Protestant Dissenters lead them to think and judge for themselves; they acknowledge no head of the Church on earth; I therefore earnestly exhort them to exert their reasoning powers, and I have no fear of the result, if they make the language of the Bible their study, and not put their faith in man.

You often hear from your pulpits about Mysteries, but the Mysteries of Scripture evidently relate to things which may, at some time, be explained. If you are told that two and one do not make three, this is not a mystery, but

an absurdity. In the Scriptures your reason is appealed to—let not high words and sounding names confound you. You will hear of the Trinity in Unity, hypostatical union—two natures of Christ, and other terms not once used in Scripture, but invented in former times, and certainly not for the purpose of explanation. Trinitarians worship some metaphysical Being, the nature of which their own professors materially differ in explaining. The Unitarians worship JEHOVAH, the God and Father of our Lord JESUS CHRIST. If a doctrine is contrary to reason, it cannot be revealed to us; for revelation means *knowledge* imparted from heaven.—Were I to teach all mysteries and not have charity, it profiteth me nothing. Unitarians do not consign to everlasting punishment those who differ from them; and although they may be branded with the name of Heretics, are truly entitled to the denomination of Protestant Dissenters. I. H.

Dublin, 14th August, 1827.

[The Extract from Hales on Schism, mentioned in Mr. Hone's note, has not come to hand.—Ed. B. C.]

LETTER FROM THE REV. G. F. SIMMONS,

DESCRIBING THE STATE OF UNITARIANISM IN LOUISIANA, U. S.

My Dear Sir,—I have just returned from a visit to the little band of our brethren in Jackson, Louisiana; and since there are not a few in your quarter interested in the progress of pure Christianity, and the condition of its advocates in this part of our country, I will briefly relate to you my observations, and the events of my journey. I shall have to do this in a somewhat restrained manner, and repress that enthusiasm of friendship, and refrain from those descriptions of private character and condition, which might not be objectionable, were I detailing the characters and circumstances of a foreign land.

From New Orleans (where I preached on Sunday afternoon April 12th, to about four hundred people, congregated in Mr. Clapp's church), you must follow up the meanderings of the Great River for the distance of a hundred and fifty miles to reach Port Hudson, where travellers bent towards Jackson, find it most convenient to land.

Between the Metropolis, the Great Mart, and this small town, the Mississippi runs through the most highly cultivated, and I believe the most beautiful region that it knows;—unless the picturesque scenery of the upper solitudes be taken into the comparison. The fertile meadows of Louisiana extend on either side, and the Father of the Floods, at the present time swelling to his brim, rolls on above them, in reversal of the order of nature, a watery ridge, overlooking the subjacent country. In breadth like a sea, it is curbed by the levees or dykes on its banks; and the otherwise submerged plain is left dry and populous. We hear to-day, that a “crevasse” has occurred opposite New Orleans, resulting in the destruction of much property; and others are now apprehended. But when I was there the river only threatened within its bounds, and the numerous bayous, which at the high stage of the waters open, as natural drains, for the discharge of the superfluous stream, as well as the extent of the marshes over which any increase of water has to be distributed, caused a feeling of security. The steamer sent me ashore at Port Hudson, at one o’clock Saturday morning, and I found a tolerable bed at the tavern. In the morning I roamed in the wilderness and cast a look at the small village, composed of six or eight houses; and having found no means of conveyance on my way before the evening, I complied with the suggestion of the landlady, and had worship with about a dozen people collected in the tavern and upper room. Between five o’clock and sunset, the cars carried me on a railroad (one of the enterprises of the speculative days,—worthless stock,—indebted bank,—depreciated paper), to Jackson, which lies about fourteen miles to the east of the river side. But you must not suppose from this long introduction, that I have anything very important to relate of my doings there. Professors Wooldridge and Gird received me, and I was their guest alternately. Brother Wooldridge is the pastor of the small Society. He was educated to be a Methodist minister, and on leaving his college was made deacon. Being appointed professor of Greek and Latin in the Louisiana College situated at Jackson, he was the popular preacher of the place and of the surrounding country, and being better educated than any clergyman of his communion in

that region, and having goodness, urbanity of manner, and power of speech, he was sought, listened to, and honoured. But about four years ago, the end of all this respect was preparing itself, when he began to doubt the soundness of his Trinitarian views. After two years of investigation, during which he spoke of his inquiries to no one, he professed himself a Unitarian, and in a letter to the Conference, which was about to ordain him elder, he seceded from the Methodist community. Immediately all attentions fell away, the honoured preacher was an unholy thing, the pulpits were barred, and poured forth torrents of denunciation, which we can easily conceive, because we have heard the like. Unitarians were worse than infidels, because they were infidels in disguise. Brother Wooldridge was ambitious to make himself a popular sectary. Or he had always been unsound. Or his learning had made him mad. Or, however the case might stand, he carried a pestilence, and the contagion was feared for the students who should come under his influence. Then resulted social dishonours and neglects, which it is difficult for one, or for one's friends, always sufficiently to despise.

After three months, Brother Wooldridge preached according to his new faith, and one of a course of sermons, then commenced, has been published. A few Unitarians in the place, and a few who were convinced by him, drew together into a society, and their pastor preaches to them regularly (at present in a school-room,) leaving them only every fourth Sunday for Clinton, where he has the use of the Baptist Meeting-house.

In the morning of the Sabbath after I arrived I preached to twenty or thirty in the school-room just mentioned. In the afternoon and evening, the Presbyterian Church was procured me, where perhaps a hundred and fifty collected, and listened to me with gratifying attention. The ministers of other congregations were present, and treated me with great kindness during my stay, to such a degree have the character and conduct of Mr. Wooldridge and his people operated in overcoming the former prejudice. Again on Tuesday evening I preached in the same house, and after the sermon made a special statement of our belief and of some reasons for it, enforcing it as the pure Christianity, but with such kindliness of manner, as my reception

had prompted, and as our religion demands. I told them in conclusion that we must *consent* to differ, that it was the only principle on which we could agree; but that though men might be good in error, they would be better if they knew the truth.

On Wednesday evening I drove to Clinton, twelve miles farther east, and preached there at night, in the Baptist Meeting-house, which Professor Wooldridge customarily occupies. About the same number was collected as at Jackson, and I concluded the service with the same sort of explanation I mentioned before.

The road between the two towns of which I have spoken, runs through a luxuriant woodland, clothed with the greatest variety of trees, and peopled with birds of song and of bright hues, the mocking-bird, the dove, the woodpecker, red-bird and quail; as well as with deer and other game. The surface of the ground rolls in hill and dale, without any abrupt changes, or long ascents or levels. The village of Jackson is remarkably like a New England town; and in climate is one of the healthiest spots in our country, the southern epidemic never having prevailed there. The soil, fertile for the production of almost any thing, is yet hardly used except for cotton, which is thought to be more profitable in money than any staple. The peach is the only fruit that grows in abundance; and this in perfection and profusion, and in every variety.

My stay in this pleasant region was rendered delightful by the extreme hospitality of the inhabitants, and by the satisfaction which I perceived that my visit imparted to the brethren in particular. On Thursday afternoon, I was kindly accompanied by one of my newly-made friends to Bayou Sara, a town on the left bank of the Mississippi, about two hours above Port Hudson, and having spent Friday at the house of a family, which one of your Boston churches has deputed thither, I embarked again on Saturday morning, and occupied Mr. Clapp's pulpit in New Orleans twice the following day.

Yours, &c.

G. F. S.

Mobile, 6th May, 1840.

REVIEW.

1. *The Sacred Writings of the Apostles and Evangelists of Jesus Christ, commonly styled the New Testament, translated from the Original Greek by Doctors George Campbell, James MacKnight, and Philip Doddridge: with Prefaces, Various Emendations, and an Appendix* By ALEXANDER CAMPBELL of Bethany, U. S. 3rd English Ed. London, Wightman, 1839. pp. 509, 16mo.
2. *The New Testament, translated from the Text of J. J. Griesbach.* By SAMUEL SHARPE. London, Green, 1840. pp. 505, 12mo.

THE appearance of these publications may be taken as a symptom of a growing desire in scriptural students, for a corrected version of the Sacred Writings. Many such attempts have been made since the appearance of King James' translation: but none has been so successful as to command for any length of time the approbation of the public. Among the theologians who have employed their talent in amending the Received Version of the whole New Testament, perhaps the most eminent are Doddridge, Wakefield, and Archbishop Newcome. The former is studious but verbose; the second original, but not always judicious; the translation of the last is chiefly known through the Improved Version, executed by Mr. Belsham for the Unitarian Society of London, and founded on the basis of the Archbishop's: but with so many alterations, that the learned prelate, were he alive, would undoubtedly disclaim all responsibility for the volume as it stands: and the work, though occasionally referred to and consulted as a critical book, is no great favourite with the denomination for whose use it was composed. We believe it is not employed in a single Unitarian pulpit, or family, in Great Britain.

But, although all these attempts have been unsuccessful, they have not been useless. A great mass of criticism has been accumulated by the labours of scholars who have commented either upon the whole New Testament, or upon particular books and passages: and it is fully time that some effort were made to lay the result of so much learned labour before the general reader, in the form of a new translation of the Sacred Volume. In making an effort to effect this object, it will occur at once to every judicious critic, that no departure should be made from the version in common use, unless for reasons amounting

to a moral necessity: as in cases where King James' translators have followed an erroneous reading of the original text; where they have mistaken the sense; or where the English language has so much changed since their day, that their version no longer bears the meaning which they intended; or is become ungrammatical. The style of the common version is so excellent in itself, and so closely connected with our religious feelings by the use of many years, that no alteration in this respect, ought to be introduced. In fact, in point of style it scarcely admits of any improvement.

With reference to the two publications placed at the head of this article, we are happy to be able to state that, in perusing two entire books of the New Testament, and several particular passages, as exhibited in their pages, we have found in both of them, many improvements upon the version in common use: we have also noted not a few instances in which they have departed from the common version without any sufficient grounds, and some in which we think the received translation preferable to theirs. They are, however, of very different degrees of merit.

Mr. Sharpe's is, in our judgment, incomparably superior to that edited by Mr. Campbell. Mr. Sharpe adheres uniformly, so far as we have observed, to the reading of the text preferred by Dr. Griesbach, whose edition of the original is now regarded as the standard. He follows, in general, the style of the common version: and in *most* instances in which he departs from their rendering, he has a sufficient reason for so doing. In truth, without regarding his work as immaculate, it appears to us to be one of the most judicious translations of the New Testament now in print in the English language. Mr. Sharpe also shows a praiseworthy impartiality. He is apparently no Unitarian: yet in his rendering of the principal controverted texts, he so faithfully represents the meaning of the original that no reader will be at a loss to see that the expressions of the sacred writers are in most exact accordance with the proper Unitarian doctrine. We are pleased to learn that the work has already obtained a wide circulation: for we have no doubt, that it will powerfully contribute to the understanding of the sacred records, wherever it is employed.

As for the work compiled or edited by Mr. A. Campbell

of Bethany,—it is not easy to know what to think of it. It is impossible to deny to it, in many places, the merit of ingenuity, and even of sound judgment: but in a great many more we are offended by unnecessary and absurd deviations from the original, from the version in common use, and even from the translations which Mr. Campbell professes to employ as guides. Indeed, when we look to the vast number and arbitrary nature of the departures from the versions of Drs. Doddridge, Macknight, and G. Campbell, we cannot but think that the parade of their names on the title-page is of the nature of an artifice: a *ruse de guerre*: calculated to impose on the unwary reader. At all events, there is scarcely a line in the book as it now appears, which does not contain something or other for which the editor alone is responsible: and this something is usually marked by the absence of just discrimination and the violation of the principles of good taste. Yet Mr. Campbell apparently seems to suppose that he possesses taste and judgment most refined: and very condescendingly undertakes to elevate the works of the apostles and evangelists to his own standard of excellence. For instance, the sacred writers being Jews, have followed their national idiom in employing but one connecting particle, “*and*,” instead of that great variety of conjunctions and relatives, which gives so much elegance to the classic Grecian period, and majesty to the Roman. Most translators of the New Testament have felt themselves bound, in this respect, to imitate the simplicity of the original: and such simplicity has been found to be very consistent with true dignity: but not so thinks Mr. Campbell. The writers of the sacred books appear to him to have deviated from the just standard of elegant composition: and, accordingly he has most carefully obliterated all vestiges of their barbaric style. He avoids the oriental “*and*” as if it were tainted with the plague or the leprosy: adopts in its stead other particles of diverse significations:—changes the entire structure of sentences to get rid of it: or suppresses it altogether when no other remedy is at hand. So also, with regard to the singular pronoun, “*thou*” and “*thee*” as applied to individual persons. It does not accord with Mr. Campbell’s notions of modern good manners, and accordingly it is expunged; to make way for the more refined “*you*,” “*your*,” &c.

and such and similar liberties are so frequently, so uniformly taken with the sacred text, that we can hardly help saying, while we peruse the book, this is not the gospel according to Luke, but the gospel according to Campbell. We exempt Mr. Campbell from all culpability in these instances. We have no doubt whatever, that his object was pure and good. His intention was to make the sacred books more refined and interesting: but we put it to any judicious reader whether such a mode of translating does not go far to make them ridiculous!

One thing we think it necessary to add. Mr. Campbell, in general, follows the reading of Griesbach's text: but wherever that text admits of a rendering that is unfavourable to the doctrine of the proper Unity, *he systematically prefers such a mode of translating*. There is, consequently, no version in the English language, not even that executed by order of King James I. which we regard as so strongly, so uniformly opposed to Unitarianism: and if it be circulated by any Unitarian Book Societies, it can only be on the principle of the medical profession, who dispense the poison and the antidote from the same establishment.

In point of mechanical execution, we could have wished that both Mr. Sharpe and Mr. Campbell had followed the example of the common version in giving a marginal list of various readings and different translations of doubtful passages. This is only fair to the unlearned reader: who, from the want of such an apparatus, is led to regard the translation in the text as absolutely certain, when, perhaps, it has been adopted only upon a consideration of nicely balanced probabilities, and with no small degree of doubt and hesitation. For the same reason the words inserted to complete the sense, ought, as in the common version, to be distinguished by a different type. This is the more necessary, as several among them have been introduced on very slight grounds: and some are clearly erroneous.

Supreme Religious Worship due to God the Father only. By WILLIAM HAMILTON DRUMMOND, D.D.—Dublin, Tegg and Co. Lower Abbey-street; London, Smalfield & Son. 1840. pp. 106, 12mo.

This Essay contains the substance of several Lectures which Dr. Drummond delivered at the request of the

Unitarian Society in Dublin, in reply to a book published by Dr. Urwick, on "The Saviour's Right to Divine Worship." In it the reader will be gratified by the perusal of a brief, but masterly discussion of an important subject in theology, interspersed with casual notices of some interesting correlative topics, and conducted in a lively and animated style: in which learning waits on wit, and both are placed under the controul of good sense, and good humour.—We have perused it with much satisfaction, and can cordially recommend it to all religious inquirers.

Dr. Drummond commences his Essay, by stating the general idea annexed to the term *worship*: the particular use of the word with reference to *religious* or *divine* worship: the proofs that such homage ought to be, and by the scriptures is exclusively attributed to the One God the Father; and the arguments which show that it was not rendered, nor is required in scripture to be rendered to our Lord and Saviour, Jesus Christ. The author then notices and obviates, some of the principal points advanced by Dr. Urwick, in his defence of the contrary doctrine.

In adverting to the latter, we could not help occasionally feeling a degree of surprise, not unmixed with some little amusement. The arguments put forward by the Trinitarian divines, are indeed of a very singular nature; they show how inconsistent the practice of those who habitually decry human reason, is with their own principle. Unitarians, for instance, maintain that in inculcating the strict Unity of God, they are only enforcing the leading doctrine of the Old Testament:—but here our opponents say that we are under a mistake, owing to our ignorance of the power of the plural termination of the word *Elohim*: and that we must err from the true saving faith, unless we have an accurate conception of a doubtful and obscure point in the grammatical criticism of a language which has been dead for 2000 years! We are in the habit of saying that our Lord is, in the New Testament, so frequently and pointedly distinguished from God, that he cannot be worshipped as God, without contradicting both his own assertions, and those of his apostles: but down come Mr. Granville Sharp, Dr. Wardlaw, and Bishop Middleton, assuring us that we are under a grievous error in our assertion; and that we should at once perceive our mistake, if we would only allow *them* to explain to us

the peculiar use and meaning of the Greek article, in three or four (now reduced to *one*) passages in the Epistles. We are therefore in danger of eternal misery, for not comprehending, as they do, the wonderful force and efficacy of *ὁ, ἡ, τό*!—We frequently assert, for we firmly believe, that in saying to his disciples, "*In that day ye shall ask me nothing*," and other similar expressions, the Saviour has expressly forbidden prayer to be addressed to himself. But here we are assured by Dr. Urwick and others, that we are in error, and that we must remain so, until we obtain an acquaintance with the exact and critical usage of the Greek verb *ἐρωτάω* in the pages of the New Testament.—We affirm that the sacred writings abundantly prove that supreme honour is the undivided prerogative of the one God and Father of All. "Ah!" says Dr. Urwick, shaking his head, and sighing,—for he is a good-natured man, and would not wish us to be damned, if it could be helped:—"Ah! if you could only see the mystical force and meaning of that beautiful particle *καθώς*, there would then be some chance of your salvation!" The sum and substance of all these points is, that we cannot understand the most important doctrine of the gospel of Christ, and cannot in consequence be saved, unless we have a most distinct and definite knowledge of all that is,—in the opinion of these learned divines and doctors,—implied in the termination of the Hebrew noun *Elohim*:—in the usage of the Greek article *ὁ, ἡ, τό*, the Greek verb *ἐρωτάω*: and lastly, and above all, that most expressive of Greek particles, *καθώς*! And with all this, we are not to trust a jot to human reason! We are not to use it ourselves, nor rest upon the result of its exercise in others!—Certainly we ought not to rely upon such reasoning as this.

In the last chapter of his Essay, Dr. Drummond administers a well-merited rebuke to some false brethren who came in privily, or sought to do so, for the purpose of overturning the Christian liberty of the churches of the Synod of Munster. Among the rest, George Mathews, Esq. who describes himself as "of the Lower Castle Yard, in the city of Dublin," comes in for a share of just censure. This person is, we believe, a clerk in the Chief Secretary's Office, and has published pamphlets containing some very scandalous libels on the Unitarian ministers and elders,

founded, as he asserts, "upon official documents in the Chief Secretary's office!" He is also the leader of a crusade which has been instituted, to rob the Unitarian Congregations in Ireland by suits of law, of the trust-property which has been bequeathed to them, by their ancestors. Mr. Matthews himself is beneath Dr. Drummond's notice: but we cannot but consider it as discreditable to a Government professing the principles of religious liberty, that they will *permit* one of their underlings to kindle the flames of religious discord throughout the country, scattering his firebrands from "the *Lower Castle Yard*," and pretending that they are furnished to him from "the Chief Secretary's office!"

1. *Self Culture: an Address introductory to the Franklin Lectures: delivered at Boston, U. S. September 1838.* By WILLIAM E. CHANNING. 5th Thousand. London, Green. pp. 48, 12mo.
2. *An Address on Temperance.* By WILLIAM E. CHANNING, D.D. Glasgow, Hedderwick. pp. 48, 24mo. gilt.

In former numbers of the *Bible Christian*, we have spoken so fully of the merits of these most praiseworthy publications, (see B. C. 2nd series, vol. ii. pp. 253, &c. and 3rd series, vol. i. pp. 40, &c.) that on the appearance of these new editions, we have only to refer to our former observations, and to congratulate the friends of human improvement, on the continued demand which exists for works so fraught with benefit to mankind. We trust they will continue to circulate throughout the length and breadth of our land. Such writings must do good; and every lover of humanity, of every church and creed, will cordially wish them God speed.

The Book of the People: by F. de LAMENNAIS. Translated from the French. Glasgow, Hedderwick. pp. 87, 24mo.

If ever there was a candid inquirer, a sincere friend of humanity, an honest promulgator of doctrines earnestly embraced for truth,—it is the writer of this little Tract, the Abbé de Lamennais.

The pupil, the defender, the champion of the Jesuits; the strenuous advocate of the doctrines, the bold assertor of the pretensions of the Roman Catholic Church; the ardent opponent of all the claims of popular liberty; the

strenuous maintainer of the most abject principles of arbitrary power, non-resistance, and divine right,—such was the Abbé de Lamennais in the outset of his career.

The course which he followed won for him the admiration and applause of his party: it won for him controversial glory and renown. France did not possess, or did not produce, a single opponent who was his equal in force, pathos, energy: the logic of the heart, or the logic of the head. His abilities were universally acknowledged to be paramount in the field of discussion on which he had stepped forth, so proudly, in the conscious strength of his mighty powers: and the most exalted station in the church, and in the state, seemed to court his acceptance: for the side which he had espoused, was the side of power: and the noblest rewards in its gift were expected and intended to be showered on the head of its chosen champion.

But suddenly the champion paused in mid-career. He withdrew for a season from the arena, and was lost to the eyes of the multitude. His absence, so long, so strange, so unaccountable, began to excite uneasy feelings in the breasts of those whose tenets he had espoused: it continued still: and the opposite party began to indulge some transient hopes that the confidence of the apostolic paladin was shaken, was faltering. He came forth once more; in all his pristine brightness; in all his pristine strength; but no longer the advocate of a servile submission and an abject creed: he came forth the uncompromising assertor of the inalienable Rights of Man,—the champion of Intellectual and Spiritual Independence, Religious Freedom, and Religious Truth.

His own thoughts had checked him in the midst of his prosperous course: they had wrought that detection of error and that elucidation of truth, which no literary opponent had been able to produce. It is honourable to his character, and conformable to all that was to have been expected from one whose motives have always been unsullied even by suspicion, that his conversion was announced at the very moment when the friends of his former principles were pursuing their career most triumphantly, and when the sceptre of France seemed to be wielded only for the promotion of their objects, and the execution of their will.

And what, if the ardent votary of free thought, in his

zeal for new-found truth, appears, in some instances, to overstep the limits of what might be regarded as a prudent reserve, in the promulgation of his political dogmas: what if he, addressing himself to the lower ranks, whom he exclusively considers as the people, expresses himself with a well-meant, but perhaps dangerous frankness, regarding the foundations of human society,—theorizing upon inherent rights, where we are accustomed merely to inculcate the obligations of social duty,—shall we condemn the zeal which prompts to these—even perilous—revelations of the inner man: the thought that has made him what he is: the feeling of love, hope, confidence, in human nature, that has sustained him throughout the whole of his arduous struggle, since the time when the change came over his spirit?

No. Without these, he would not be what he is. He would not be fitted for his mission. Long may he live to labour therein gloriously and successfully. And may his unwearying ardour, hope, and perseverance sustain and accompany him to the end!

But what of this little tract, *The Book of the People*? It is a book to be read, weighed, learned, and inwardly digested. In style, it is simple, touching, eloquent. In matter, it is fraught with important truth: the child and the parent of deep thought and anxious meditations on the best interests of our kind. In feeling, it is tender and good: the amiable, the just, the holy, and the pure,—the graces that adorn, as well as the rights that dignify our nature, are inculcated with impressiveness and force. The sanctions of religion are invoked, and with no feeble tongue, to aid the authority of moral precepts. We rejoice to see the truth and divine original of Christianity, plainly and prominently put forward as the ground-work of this appeal: and we rejoice to perceive that a clear and marked distinction is drawn between Christianity, pure and simple and benevolent, as she proceeded from the heavenly teacher's lips, and those degrading principles and unintelligible dogmas, which have been imposed upon mankind under her name; arrogating the name of heaven-taught truths, but really the offspring of human corruption, passion, and extravagance.—Let the book be read, and we feel confident it will leave a favourable impression of the author and his work.

The Life of the Saviour: By HENRY WARE, Jun. Professor of Pulpit Eloquence and the Pastoral care in Harvard University. Reprinted from the American Edition. London, Mardon, 1833. pp. 240, 16mo, gilt.

We know not by what accident it has happened, that this admirable little volume should have been so many years before the public without falling into our hands: but such is the fact: and though our commendation must now be tardy, and to very many of our readers, superfluous, yet we shall not deny ourselves the gratification of stating our very high opinion of the book: it is one which we should greatly rejoice to be instrumental in circulating extensively. It is not designed exclusively for the use of children. There are already several accounts of the life of our Saviour, which are very well adapted to the capacity of childhood. This work was undertaken for persons of the age lying between childhood and maturity: but it will, we think, be found acceptable and instructive to readers of all ages.—The arrangement of the events in our Lord's history, is that adopted by the late Dr. Carpenter in his valuable *Harmony*.

INTELLIGENCE.

AMERICAN UNITARIAN ASSOCIATION.

THIS Association held its annual meeting in Federal Street Church, Boston, on Tuesday evening, 26th May. The meeting was conducted by Hon. Samuel Hoar of Concord, one of the Vice Presidents. Prayers were offered by Rev. Mr. Damon, of West Cambridge. A report of the doings of the Association was read by the Secretary, Rev. Charles Briggs. It contained much interesting and valuable information. We feel certain that when spread among our people, it will do much good. The Secretary, as in former years, has laboured with zeal, confidence, and success. He has paid much attention to the formation of Auxiliary Associations,—has visited, during the past year, fifty Societies, and formed thirty-two. He has visited all the Unitarian Societies in Maine, and found much to encourage him in their condition. All the money derived from Auxiliaries in these Societies is appropriated to the spread and support of liberal Christianity in that State. The number of life members added during the year to the Association is twenty seven,—whole number three hundred and fifty-two. It has assisted twenty feeble Societies in various parts of the country,—has employed twelve missionaries,—five in the Northern and Middle States, and seven at the West. It has published between sixty and seventy thousand Tracts, for which there has been an increased demand. There is abundant evidence

that these silent preachers are fruitful of the best results. They have carried light, comfort, and support to thousands of darkened, doubting, hopeless minds. Our prospects, as the friends of simple, primitive Christianity, were never brighter and more promising. Nothing is needed but more extensive and zealous efforts to insure a most gratifying harvest. One of our ministers at the West has promised, on behalf of our friends there, that with the assistance of 500 dollars yearly, a permanent agency shall be established and sustained for that interesting portion of our country. The amount required has been appropriated. We are certain that the measure will give great and general satisfaction. Such an agent, able, devoted, full of faith and the holy spirit, could hardly fail of accomplishing vast good. The Executive Committee deserve and will receive thanks for the step they have taken.

Since 1825 the number of Unitarian Societies has increased from 120 to 230. It may be true that we do not increase as fast as some other denominations. But we must not confine our view to those churches that are called by our name. Unitarianism has spread extensively among other sects. The *Christians* embrace substantially our conceptions of God's revealed truth. They number more than 700 ministers and 300,000 worshippers. The writings of our enlightened and able divines have exerted a vast influence on the theology of the country. Their power is felt in every church and theological institution. The amount of latent Unitarianism is neither small nor feeble, as we are confident, time will yet demonstrate. In the close of his report, the Secretary alluded, in a feeling and impressive manner, to the loss the Association has sustained in the deaths of Dr. Bancroft, Dr. Tuckerman, and the Hon. William Sullivan. We use no epithets, as the mention of their names is sufficient to inspire the deepest emotions of love, gratitude, and veneration.

The meeting was then addressed successively by the Hon. Mr. Hoar of Concord, Rev. Mr. Stebbins of Leominster, Rev. Mr. Whitman of Portland, Rev. Mr. Farley of Providence, and Rev. Mr. Lincoln of Fitchburgh. The remarks of these gentlemen were evidently listened to with interest and satisfaction. Their words were not without power. The audience appeared much impressed. We do not recollect to have attended a meeting of the Association, when we left, feeling so moved, encouraged, and benefitted. We are confident that we utter the sentiment of all present. It must produce a large amount of the most desirable results.

Hundreds went from the house with warmer and firmer resolutions to realize and spread the truth as it is in Jesus. It would be a pleasant labour to lay before our readers sketches of the several speeches. But as we have neither time nor room to do any thing like justice to the speakers, we think we shall best consult their feelings and wishes by wholly omitting the attempt. We hope they may appear in connexion with the report.

The Rev. H. Ware, Jun. stated one fact that sent an emotion of delight through the audience. An individual, neither his name nor residence was mentioned, has appropriated fifty thousand dollars to the cause of liberal Christianity, the income to be used for the encouragement of domestic missions. We leave the fact as he

left it, without comment, to speak for itself. It will shed a ray of deep joy and bright hope on the heart of every friend of truth. We only pray that God may also grant us a double portion of his spirit, and that the coming year may witness our increased faithfulness, devotion, and success.—*Christian Register*.

BRITISH AND FOREIGN UNITARIAN ASSOCIATION.

This anniversary was holden, agreeably to public advertisement, on Wednesday, June 17, in the chapel in Essex-street, London. Prayers were read from the Reformed Liturgy by the Rev. E. Taggart, and the sermon was preached by the Rev. S. Bache, of Birmingham, from "speaking the truth in love," an ably reasoned, very animated and highly satisfactory argument on the connexion between Truth and Charity. The preacher was warmly thanked for the discourse more than once during the day, and the Committee at their first meeting afterwards, resolved to request its publication.—At the meeting for business after divine service, James Heywood, Esq., of Manchester, was called to the chair. The Report of the Committee was then read and approved. The Wolverhampton case was stated to be still *sub judice*, awaiting the judgment of the Lords on the Hewley suit, which is expected to be pronounced during the present session. Intimation was given of the institution of legal proceedings against the Trustees of Charities in Ireland, in the hands of the Unitarian Presbyterians. Acknowledgment was made of a legacy of 100 guineas, under the will of the late Jacob Wilcox Ricketts, Esq. of Bristol, and of a contingent reversionary right to £200, under the will of a lady deceased. Mr. David Taylor's legacy of £1000, for Unitarian Baptist worship at Perth, was reported to be under adjudication, with the prospect of a speedy and favourable issue. The Committee announced a valuable bequest to the Association, under the will of the late Mr. Richard Cooke, well known as a liberal contributor for many years to Unitarian charities. Unfortunately, the will was drawn up by himself, and is thrown into the Court of Chancery, under the plea, that part of the bequest is void under the statutes of Mortmain. This, it is feared, is the case; but a Government annuity of £300, having some years to run, will probably, as the Committee are advised, be secured to the Association.—The report on the Book Department contained the pleasing intelligence of a correspondence with one of the ministers of the Reformed Church at Paris, at his own solicitation, having for its object, to enable him to employ the press of France for the defence and promotion of Unitarian Christianity. The reprint of the New Testament in Greek, after Griesbach's text, was announced as nearly ready for publication. A large portion of the report was devoted to the history and present state of the Madras Mission, which is suspended, in order to await new and better opportunities of carrying it on effectively. Various grants, some of them large, to congregations were detailed. A respectful and affectionate notice was taken of the deaths of Mr. Edgar Taylor, and the Rev. Dr. Carpenter.—A recommendation was made by the Committee, of soliciting the Rev. Dr. Channing's services as a preacher, occasioned by the plea-

sing rumour of his intended visit to England,—a rumour we are sorry to learn within a day or two, without authority. The Report concluded with the suggestion of several new measures for the revival and spread of Unitarianism.—Agreeably to a recommendation in the Report, the Association commenced the resolutions with one declaratory of their joy and gratitude at the late preservation of Her Majesty the Queen, from attempted assassination. In conformity to the expressed opinion of the Committee, the scale of the officers of the Society was reduced, and the following gentlemen were chosen into office for the year ensuing, viz. Mr. Hornby, Treasurer; Rev. R. Aspland, Secretary; the Revds. Dr. Rees, E. Tagart, B. Mardon, and James Yates, and Messrs. Richard Taylor, H. B. Fearon, J. H. Ball, and John T. Hart, of the Committee; Mr. E. W. Field, Solicitor; and Messrs. Richard Martineau, G. Bracher, and Richard Taylor, Auditors.—Various gentlemen spoke upon the several resolutions, viz the Revds. W. Hincks, E. Taibot, W. James, and Messrs. Rutt, Young, D. B. Price, and others.

This meeting was followed by a Public Breakfast, for ladies and gentlemen, at the Crown and Anchor Tavern, in the Strand, John Taylor, Esq. F. R. S. in the chair. Sentiments of loyalty to the Queen, and of attachment to His Royal Highness the Duke of Sussex and “the rest of the Royal Family in England, one in heart with the people,” which were happily introduced by the Chairman, were hailed with enthusiasm. The Rev. S. Bache, the preacher of the day, was thanked in more than the usual way, and in acknowledgment delivered an impressive and most useful speech. The usual expression of good-will to the Unitarian Association was responded to by Mr. Richard Taylor, acting by desire of the Committee for the Treasurer, Mr. Hornby, unavoidably absent on important professional business in Ireland, much to his own regret and that of the meeting.—The memory of Mr. Edgar Taylor, proposed by the Rev. R. Aspland, and that of Dr. Carpenter, supported in an affecting manner by the Rev. Dr. Hutton, were honoured by the whole assembly rising and standing for a minute in silence. The Chairman was proposed early, on account of his being under the necessity of leaving the meeting some time before its termination, by the Rev. Dr. Rees, who expatiated with a feeling in which the company partook, on the obligations of the Unitarian public to various members of Mr. Taylor’s family.—Good wishes for the French brethren were re-echoed by the Rev. E. Tagart, and sympathy with the American brethren was suitably enforced by the Rev. T. Madge. The Rev. John M’Caw spoke in answer to an offer of respect to the friends in Ireland. In conclusion, the company thanked the Stewards heartily for their zealous attentions, and the compliment was acknowledged in an energetic parting speech by Mr. H. J. Preston, Jun. one of their number.—The company consisted of 300. The arrangements were upon the whole good; the proceedings were throughout harmonious; and expectations were generally expressed of an equally numerous and pleasant meeting at the next anniversary, which it was intimated would probably be holden at Hackney.—*Christian Reformer.*

NEW REGULATIONS FOR THE ENDOWMENT OF PRESBY- TERIAN CONGREGATIONS IN IRELAND.

The following Regulations for the endowment of Presbyterian Congregations in Ireland have been circulated among the Presbyterian Body, by the Government, with the view, it is presumed, of eliciting the opinion of persons, whose future interests will be affected by them, before they are finally decided upon and enacted. In many respects, they introduce improvements upon the present system: there are, however, some points of detail in which they are capable of amendment. In particular, the 1st Rule in the 3d Section, would make the continuance of the Royal Bounty to an aged minister who had retired upon the Endowment, depend on the payment of a congregational stipend to *his successor*; who *might be* an improper person, to whom the respectable portion of his flock could not and would not listen as a preacher, and for whose support they would not subscribe. This would be a manifest injustice. The same Regulation, by making the Government endowment in all cases depend on the payment of the congregational stipend, would, in many other cases, produce great hardship to deserving ministers. Suppose that a minister were, in the exercise of his sacred functions, to give offence to any of his wealthier hearers, it might be in the power of the person so offended, by merely refusing to pay his annual stipend, to reduce the minister's congregational income below the £35 required by the Rules: in which case the pastor would be punished for doing his duty by the loss of one year's Royal Bounty, equivalent to a fine of £75. In fact, the rule contemplated would make the continuance of the endowment, in all cases, depend not on the manner in which the minister fulfils his own duties, but on the punctuality with which his flock may discharge their pecuniary obligations to him: and to such an arrangement we have serious objections. In our opinion, the three following principles would secure every desirable object in the proposed arrangement.

I. No Bounty to be granted to any congregation, unless it consists of a certain number of persons, and engages to pay a certain amount of stipend. II. The Bounty once granted to any minister not to be withdrawn, so long as he continues the pastor of that congregation. III. On his death or removal, no Bounty to be granted to the congregation, unless it has punctually discharged its pecuniary engagements to its late pastor. This would secure the independence of the minister, and, at the same time, prevent the evils which have been complained of.

“Rules to be observed from and after the 1st of April, 1841, for the Endowment of Presbyterian Congregations.

“I.—ANNUAL CERTIFICATES.

“1st.—To entitle any congregation to be placed on the annual estimate, the Presbytery to which it belongs, must, through its Moderator and Clerk, certify to the Irish Government, within fourteen days after the 31st of March, in each year, according to the annexed form, that the several conditions hereinafter specified

have been fulfilled during the period of one or more years, as hereafter required, ending the said 31st March.

"2d.—The certificate must, in all cases, show the total amount of income actually received by the Minister during such period, distinguishing its several sources,—the amount derived from each of these,—and the annual value of any free house or glebe.

"II.—ENDOWMENT OF UNENDOWED CONGREGATIONS.

"1st.—Any unendowed congregation, formed prior to 1st January, 1839, will be placed on the estimate for the year commencing 1st April, 1841, on its appearing from the certificate, that the four following conditions shall have been fulfilled during the preceding year, viz.—

- 1.—That the congregation has had a regular Church or Meeting-house of its own, in which it has worshipped during such year.
 - 2.—That the congregation has had an ordained Minister during such year.
 - 3.—That, during such year, the congregation has consisted of at least twelve resident Presbyterian families,—the term family being understood to comprise the head and the majority of its other members; or, of fifty resident Presbyterian individuals, such Presbyterian families or individuals being *bonâ fide* constituents of the congregation.
- And,
- 4.—That, during such year, the Minister has been in the *bonâ fide* receipt of a congregational income of at least £35, of which £20 has been contributed by the said Presbyterian families, or individuals being constituents of the congregation.

"2d.—Any unendowed congregation, formed prior to the 1st January, 1840, will be placed on the estimate for the year commencing 1st April, 1842, on its appearing from the certificates that the like conditions shall have been fulfilled during the two preceding years.

"3d.—Any other unendowed congregation, whether now or hereafter to be formed, will be placed on the estimate for the year commencing 1st April, 1841, or for any succeeding year, on its appearing from the certificates, that the like conditions have been fulfilled during the three preceding years.

"But, in such cases, it will be necessary that an annual certificate shall have been transmitted to Government, for each of such years.

"III.—CONTINUANCE OF ENDOWMENT TO ENDOWED CONGREGATIONS.

"1st.—When once a congregation has been endowed, it will be continued on the estimate, for each successive year, commencing the 1st April, on its appearing that the like conditions shall have been fulfilled during the preceding year. But, with respect to the fourth condition, it will not be indispensable, that, of the £35 congregational income, £20 shall have been contributed by the families or individuals, being constituents of the congregation.

"2d.—In any case, where it shall appear that the required conditions have not been fulfilled for the specified period, the congre-

gation will not be placed on the estimate, until it has been certified that they have been again fulfilled during the preceding year.

"3d.—In case of a subsequent non-fulfilment of the conditions, within the period of ten years, the congregation will not be placed on the estimate, until it has been certified that they have been again fulfilled during the two preceding years. And,

"4thly.—In any case where such non-fulfilment shall have lasted more than two consecutive years, the congregation will not be replaced on the estimate, until it has been certified that the conditions have been again fulfilled, during the three preceding years.

" IV.—EXCEPTIONS.

"1st.—Those congregations whose Ministers, or the assistants and successors of whose Ministers, were appointed prior to the 1st of January, 1839, and have been duly approved of by the Government, will be exempted from the peremptory fulfilment of the conditions, during the incumbencies of the existing Ministers.

"During such period of exemption, however, the annual certificate for each congregation must show, for the satisfaction of Government, whether the several conditions have been fulfilled or not, and the actual amount of income received by the Minister, during the preceding year. But, upon the death or removal of each of such Ministers, the congregation will not be placed on the estimate for the ensuing year, unless it appear, that the conditions shall have been fulfilled during the preceding year.

"2d.—In case of the death, or removal of any Minister, the endowment will not be suspended on that ground, unless the vacancy shall have exceeded twelve months.

"3d.—It is to be clearly understood, that the above rules are not to be subject to any further exceptions, and that no application for a new endowment, or for a continuance of the old endowment, of any congregation, can be entertained by the Government, except it appear, that, in such case, the several required conditions shall have been fulfilled.

" FORM OF ANNUAL CERTIFICATE.

Synod of _____

Presbytery of _____

Congregation of _____

Name of Minister* _____

"We, being respectively the Moderator and Clerk of the above Presbytery, do hereby, and on its behalf, solemnly declare and certify, for the year ending 31st of March, 1840,

"1. That the above congregation has had a regular Church or Meeting-house of its own, in which it has worshipped throughout the said year.

"2. That the above congregation has had, throughout the said year, an ordained Minister (who was appointed on the day of 18 .)

"3d.—That, throughout the said year, the congregation has

"* In case of a vacancy, state the date when it occurred, and its cause. D

consisted of resident Presbyterian families, or resident Presbyterian individuals, being *bonâ fide* constituents of the congregation.

"4th.—That the Minister has, throughout the said year, *bonâ fide* received a congregational income, composed as follows, viz.—

		£	s.	d.
Amount contributed by the resident Presbyterian families or individuals, constituents of the congregation,	}			
Aid given by the Synod,				
Contribution from any other source, stating them	}			
Annual value of any Manse or Minister's House, ..				
Annual value of any Glebe,				
* Total Income, £				

Signed } _____ Mod. day of April, 1840.
 _____ Clerk. day of April, 1840.

"N.B.—Printed forms of Certificates will be supplied to each Presbytery."

"* Whether there be a vacancy or not, it will be necessary to show, as above, that the required amount of congregational income has been paid."

SYNOD OF MUNSTER.

We observe, by a paragraph in the Dublin Evening Post, that the Synod of Munster held its annual meeting in Clonmel, on the 1st and 2nd days of July. Owing to the death of Dr. ARMSTRONG, it was necessary to appoint a Clerk to the Synod: which occasioned a debate of some hours, at the close of which, the Rev. WILLIAM HUNTER of Bandon was elected to the vacant office. We have not received any particulars of the other proceedings of this respected Association.

"GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH IN IRELAND."

The General Synod of Ulster, and the Presbyterian Secession Synod of Ireland, have at length formally and definitively united together in one Body, to be called "*the Presbyterian Church in Ireland*:" and the principal court of which is to be dignified with the title of "*the General Assembly of the Presbyterian Church in Ireland*."

In recording this union, we think it needful to protest against the title which has been adopted, as implying an unwarrantable assumption, on the part of those who have taken it, that they are the only Presbyterians in this country: and that the Covenanters, Remonstrants, Presbytery of Antrim, and Synod of Munster, have no claim to that appellation. To some persons, unacquainted with our local affairs, the name which has been assumed will be deceptive: leading them to imagine, that the whole Body of Irish Presbyterians are represented in the newly-formed Assembly. In em-

playing it, therefore, as we shall probably have occasion to do, we shall not be held to concede the justice of the claim implied in it: although we may not think it necessary on every occasion, to renew this our protest and dissent.

The terms of union are briefly the following: the two Clerks of the old Synods to be joint Clerks of the United Body: the two Professors of Theology to take charge jointly of that branch of instruction: Dr. Davison to be sole Professor of Biblical Criticism: Dr. Reid of Church History: and Mr. R. Wilson, of Moral Philosophy, with a salary of £150 a-year. In congregational affairs, all registered seatholders, being communicants, to be entitled to vote: a majority of two-thirds to be required in case of the election of a minister: no account to be taken of the stipend paid by voters: ministers, licentiates, and ruling elders, to profess belief in the Westminster Confession and Catechisms, as founded on, and agreeable to the Word of God; to acknowledge the Confession as the Confession of their faith: and to promise that they will, "*through divine grace, firmly and constantly adhere to the doctrine taught in the Confession, &c. and teach and defend it to the utmost of their power against all errors.*" They are also to declare their approbation of Presbyterian Church Government, and of the practice of public religious covenanting, &c. &c. A new arrangement of Presbyteries has been settled, according to local convenience; and a Committee has been appointed to prepare a Book of Discipline for the United Church.

The first meeting of the United Body passed off harmoniously. In the separate meeting of the Synod of Ulster, held before the union was finally ratified, Dr. Cooke got into a towering passion at something which fell from his dear brother Dr. Brown; and flung himself out of the house, declaring his intention never to come back. However, the Synod sent a deputation next morning to request his attendance, and the good doctor kindly complied.

MANCHESTER COLLEGE, YORK.—TESTIMONIAL TO REV. CHARLES WELLBELOVED.

On Thursday, the 26th of June, the gentlemen who have been educated at the above Seminary, assembled at York, for the purpose of presenting Mr. WELLBELOVED, (who, for 37 years, has been principal and theological tutor of the College,) with a Testimonial of their respect for his zeal, learning, and fidelity, as a Teacher; and of their regard for his numerous amiable qualities in private life. This gratifying occurrence took place, at the close of the last Annual Examinations which will be held in the College, previously to its contemplated return to Manchester; and immediately after the ordinary dinner of the trustees and other friends of the Institution.—On this occasion, ROBERT PHILIPS, Esq. of Heybridge, Staffordshire, was in the chair; and the Vice-President's chair was occupied by OFFLEY SHORE, Esq. of Norton Hall, Sheffield. The gift, consisting of a splendid Silver Salver (value £100) and a Purse containing 200 Sovereigns, was presented by MARK PHILIPS, Esq. M. P. for Manchester, on the part of the

lay students educated at the College, and by the Rev. J. G. ROBERTS of Manchester, on the part of the divines. The compliment was acknowledged by Mr. WELLBELOVED in beautiful and affecting terms. There were about 70 York students present. Some of them came from the most distant parts of England; and the Irish alumni of the College were represented by Rev. CLASSON PORTER, Larne; Rev. J. NIXON PORTER, Carrickfergus; and Rev. THOMAS HINCKS, Cork. Several appropriate toasts were given from the chair; and amongst others, one expressing the sympathy of the company in the exertions of "the friends of liberty of conscience in Ireland," which was responded to by Rev. CLASSON PORTER, of Larne.

The following is a copy of the Inscription on the Plate:—

VIRO·REVERENDO·CAROLO·WELLBELOVED
 COLL·MANCVN·APVD·EBORACENSES·PRÆFECTO
 IBIDEM·THEOLOGICÆ·PROFESSORI
 PER·XXXVII·ANNOS·LITERARVM·SACRARVM·DISCIPLINAS
 MULTIPLICI·DOCTRINA·SINE·PARTIVM·STVDIO·TRADENTI
 IN·DISCIPVLORVM·CONFORMANDIS·REGENDISQVE·MORIBVS
 GRAVITATEM·COMITATE·TEMPERANTI
 IN·OMNI·VITÆ·RATIONE
 SANCTO·SIMPLICI·BENEVOLO·STRENVVO
 PRÆCEPTORIS·MVNVS
 EXIMIA·FIDE·RELIGIONE·DILIGENTIA·ADMINISTRATIVM
 IAMIAM·DEPOSITVRO
 EX·ÆRE·CONLATO·DONVM·DEDERVNT
 PII·GRATI·VENERABVNDI
 COLL·MANCVN·ALVMNI
 VII·KAL·IVL·ANNO·MDCCCXXXX

SUNDAY SCHOOL OF THE FIRST CONGREGATION, NEWRY.

At a Meeting of the Committee and Teachers of the Sunday-school in connexion with the First Presbyterian Congregation, Newry, held on Sunday, 19th July, 1840, a vote of thanks was proposed and unanimously passed to the Rev. C. J. M'ALESTER of Holywood, for the very interesting and instructive lecture delivered by that gentleman to the Teachers and Scholars connected with the school, on the previous Sunday.

ENGLISH PRESBYTERIAN ASSOCIATION.

The annual meeting of the English Presbyterian Association was held at Dr. Williams's Library, Red-cross Street, London, on Thursday, the 18th June,—James Esdaile, Esq. Treasurer, in the Chair. The Committee reported that the House of Lords had not yet pronounced judgment upon the Appeal in the Lady Hewley-trust cause, the Judges having been prevented by important judicial business from considering and delivering their opinions upon the Questions which had been referred to them by the Peers. The Wolverhampton cause was stated to be still awaiting the judgment of the Lord Chancellor, which had been postponed until the de-

cisions on the Hewley case were ascertained. The Committee informed the meeting, that they had published, in an 8vo volume, a full and accurate Report of the whole of the Proceedings in the Hewley Appeal before the House of Lords, which had been extensively circulated. Though the suspension of the decision in these two causes seemed to have had the effect of preventing, for a time at least, new acts of hostility, on the part of the Calvinistic Relators, against Presbyterian trusts and endowments in England, the Committee announced that new proceedings had been instituted in Ireland, by some equally consistent friends of the voluntary principle, with the view of wresting from the Presbyterians of that country certain endowments which they had inherited from their ancestors. But the Committee added that they had not received official information as to the facts of this case, so as to be able to lay them before the meeting in detail.

Reference having been made to the declarations of several noble peers in the House of Lords, in relation to religious parties in Canada, in which the members of the Church of Scotland were declared to be the only Presbyterians who could be there recognized by the Government, it was resolved unanimously,—“That this meeting is desirous of expressing its earnest hope, that in the measures to be adopted by Parliament, for the future government of Canada, the fullest regard may be had to the principles of religious liberty and equality; and of protesting against any attempts to place the Presbyterians of that extensive colony under the dominion of the General Assembly of the Kirk of Scotland.”—The thanks of the Association were voted to the President, George W. Wood, Esq. M.P.; to the Treasurer, James Esdaile, Esq.; and the Secretary, Dr. Rees,—all of whom were re-appointed to fill the same offices for the ensuing year,—and the following gentlemen were chosen to form the new Committee, viz. Rev. Robert Aspland; Sydney Aspland, Esq.; C. Bischoff, Esq.; W. Cotton, Esq.; Rev. D. Davison; John Fisher, Esq.; Rev. Joseph Hunter; Rev. Thomas Madge; Rev. B. Mardon; S. Pett, Esq.; H. C. Robinson, Esq.; S. Sangster, Esq.; Rev. E. Tagart; R. Taylor, Esq.; T. P. Warren, Esq.

OBITUARY.

DIED,—On Saturday, the 11th of July, 1840, aged 72, Miss ANN M'KEDY, of York-street, Belfast: a truly benevolent and pious Christian lady: deeply and deservedly regretted by all who knew her.

TO CORRESPONDENTS.

MR. HAUGHTON'S *Third Letter on Temperance*,—P. on *Philosophy and Scripture*,—the conclusion of the papers on the *Creation and Fall of Man*,—*Gatherings from the German*,—and some other favours, have been received: and shall appear in the next number of the *Bible Christian*.—We solicit the continued kindness of our valued correspondents.

THE
BIBLE CHRISTIAN.

(THIRD SERIES.)

No. VIII.

SEPTEMBER, 1840.

VOL. II.

PHILOSOPHY AND SCRIPTURE.

AT a remote period of antiquity, even so far back as the patriarchal times, men seem to have been familiar with the appearances presented by WATER, in its various states. We find mention of it in the forms of springs, fountains, rivers, seas, lakes, vapours, dew, hoar-frost, snow, hail, and ice. The description of some of these phenomena, is tinged with the bright colouring of the east, and to be fully appreciated must be considered in connexion with the climate and situation of the writer. That of others is distinguished by the simple fidelity, with which it is brought before us: a fidelity so perfect, that to vary from it, would but diminish its accuracy. While others again are brought forward in a garb of poetry, so natural, so glowing, and so devotional, that it takes captive the imagination of the reader, and endows him for the moment with a portion of the thankfulness and ardour of the inspired penman. Although the beauty of many of these passages, must have rendered them well known, it may not be altogether unprofitable, to place together a few of the more striking, that the spirit which breathes throughout them all, may be the more easily observed and appreciated.

Dew is of great consequence in countries like Judea, Egypt, and Syria, where for a series of months no rain falls: the night-dews then form the only nourishment of vegetable nature: hence images and allusions taken from their occurrence are used to describe a state of happiness

and prosperity. In this sense it is associated with *springs* in the blessing pronounced on the Tribe of Joseph, *Deut.* xxxiii. 13.

And of Joseph he said,
 "Blessed by JEHOVAH be his land
 With the precious dew of the heavens,
 And with the deep that lieth beneath."

But in warm regions the dew, though it falls heavily during the night, is speedily dried up by the intense heat of the sun when he has risen; and all traces of it very soon disappear from the surface of the ground. Hence the *dew* is used as an emblem of instability. *Hosea*, vi. 4.

O Ephraim! what shall I do unto thee?
 O Judah! what shall I do unto thee?
 For your goodness is as a morning cloud,
 And as the early dew it passeth away!

Although dew is of much more frequent occurrence than rain in the southern climates, the latter occasionally falls: and sometimes it is very copious. In such instances, a remarkable change takes place in the whole face of outward nature. Trees and shrubs that before were languishing for want of moisture, are almost immediately covered with blossoms: herbs and grasses that seemed quite burnt up and parched with excessive drought, at once are endued with fresh vitality, and germinate with unwonted vigour. Innumerable seeds and roots which lay buried under the sandy surface of the soil, feel the prolific influence, and burst forth into life, covering with instantaneous verdure what appeared an arid expanse of desert. Hence the prophet draws an expressive image of the blessed effects and rapid progress of the Gospel. *Isaiah*, lv. 10.

Verily as the rain descendeth
 And the snow from the heavens,
 And thither it returneth not,
 But moisteneth the earth,
 And maketh it generate and put forth its increase,
 That it may give seed to the sower and bread to the eater,
 So shall be the word which goeth forth from my mouth:
 It shall not return unto me fruitless,
 But it shall effect what I have willed,
 And shall make the purpose succeed for which I have sent it.

Snow is introduced into the foregoing passage in connexion with rain: and modern travellers describe it as

falling sometimes, though very rarely in the land of Palestine. Allusions to snow are much less frequent than to rain, springs, &c. One of them is remarkable as it seems to imply that the ancient Hebrews were accustomed, like the modern Sicilians, Neapolitans, and Spaniards, to treasure up the snow when it fell, and to use it in the hot season of summer, and especially in autumn, when both heat and labour relax the human frame, for the purpose of cooling the water, or weak wine, which in such climates is an ordinary beverage, and thereby rendering it doubly refreshing and grateful. See *Prov.* xxv. 13.

As the cold of snow in the time of harvest,
So is a faithful messenger, to them that send him;
For he refresheth the soul of his masters.

Allusions to streams, rivers, the ocean, &c. are so numerous that it would be tedious to enumerate all, and difficult to make a selection: but there is one passage of awful sublimity which it would be unpardonable to omit: and from which a few extracts shall be adduced, relating to the present subject. It occurs in *Job* xlii.

1. Then JEHOVAH spake to Job from the whirlwind and said,
Who is this that darkeneth counsel
By words without knowledge?
Gird now, like a mighty man, thy loins:
I will question thee, and do thou inform me.
8. Who shut up the sea within doors,
When it brake forth, issuing from the womb,
When I made a cloud its vesture,
And thick darkness its swathing band?
When I fixed for it my boundary,
And placed a bar and gates,
And said, hitherto mayest thou come but no farther,
And here shall the pride of thy waves be staid!
16. Hast thou been to the sources of the sea,
And in search of the deep hast thou walked forth?
22. Hast thou been to the treasures of snow,
And the store-houses of hail hast thou seen,
Which I reserve for a time of distress,
For a season of battle and of war?
Where is the way by which lightning is portioned out,
Or that by which the east wind is dispersed over the earth?
Who hath opened a channel for the overflowing waters,
And a way for the bolt of the thunder:
To give rain upon a land where no one is,
The desert, in which there is no man;
To water abundantly the barren waste,
And cause the bud of the herbage to spring forth?

Hath the rain a father?
Or who hath begotten the drops of dew?
From whose womb cometh forth ice?
And the hoar-frost of heaven, who hath begotten it?

In the lapse of so many centuries as have now passed since the passages above-quoted have been committed to writing, great changes have taken place in every kingdom on the face of the earth, and revolutions in many things, which to human understandings might have appeared the most stable. Let us examine if our knowledge respecting water has undergone such a change as to make the grateful and devotional sentiments of the olden time, like antiquated garments, unfit for present use,—or like old-fashioned furniture, fit only for the lumber-room, there to lie neglected and forgotten.

Much as we may pride ourselves on our progress in “all that refines, embellishes, and renders life delightful,” we have discovered nothing which will enable us to dispense with the nursing rain-drop, or the gentle dew; with the prattling of the mountain streamlet, or the protection of the snowy mantle of winter. We have read the courses of the planets,—we have traversed mighty seas,—we have summoned the lightning from its cloud, and it has hastened at our bidding; but we have not yet discovered the means of flinging one spring-time shower over our mountain valleys, or decking with the glittering hoar-frost the smallest of our pastures. In these operations, which we regard as common, merely because they are of regular recurrence, all remains unchanged. Man is still powerless,—God still beneficent; and every cause for thankfulness, which existed three thousand years ago, exists in undiminished potency now.

There is then no cause why a consideration of the various aspects and diversified uses of water, should call for less of thankfulness now than in the “olden time.” Let us pursue the inquiry a little further, and ask, is there not reason that our deep debt of gratitude should be largely increased? In worldly things our admiration is exalted by the perception of skill, the manifestations of wisdom, of intellect, of power. Let the eye of a savage behold one of the triumphs of pictorial art, he will see merely that it pourtrays certain figures; but present the same picture to the eye of a master, and he will discover a thousand name-

less beauties, which to the other were unseen, and his admiration of the skill of the artist will be proportionally different. In the same way, let an audience assemble to listen to the union of voices and of instruments, which a rare combination of the most gifted performers could produce, and the few who can appreciate the amount of skill, of vocal qualification, and of cultivated taste, which it involves, would pay to the "concord of sweet sounds," a homage widely different from that which would be yielded by the less enlightened of the auditory. And thus, if we turn to the Great Architect of the Universe, and contemplate him, even in that too limited aspect, our admiration of his power, of his wisdom, and of his goodness, will increase with our increased perception of power, wisdom, and goodness, as manifested in his works. Viewed in this light, how does our knowledge of water stand, as compared with the knowledge possessed by them of old? They viewed it as a simple element. To us it is so no longer. We find it composed of two invisible gases; one of them everywhere around us, and essential to the existence of every animated being, whether on the earth or in the waters; the other, instead of being incapable of flame, forms the principal ingredient in dispelling darkness from our streets, and illuminating the interior of our dwellings. To trace even a part of that beautiful series of changes, by which water is continually formed, continually resolved into its elementary parts, or converted into vapours which give to our skies their variety of cloud and splendour of colouring, is a delightful task, which but few even of the educated are yet capable of attempting. And to what new uses is not water now applied? In how many new ways does it not minister to the diminution of human labour, and the increase of human happiness? Witness the effects which, in the state of steam, it is now producing, in extending civilization, diminishing distance, and binding together in one common brotherhood, for the supply of human wants, the remotest countries of the globe. This is not caused by any change in the properties of material things. The elasticity of steam was the same three thousand years ago that it is now. The mechanical laws which regulate power, velocity, and resistance, are likewise unchanged. But by observation, reflection, and experiment, all these mighty effects have been brought forth. We

speak of them as the triumphs of human skill. They are in truth the results of that intellect which God has given to man, and of the properties which he has bestowed on matter. They are produced by the operation of the laws to which He has subjected the physical and the intellectual world, and must be viewed as a portion of his most bountiful gifts. In proportion, therefore, as *our* knowledge surpasses the knowledge of mankind in former ages, precisely in the same ratio should our fervent thankfulness be augmented.

It would be an easy task to glance at other departments of human knowledge, and to show that in every instance the result of our extended knowledge is favourable to more enlarged views of the Divine Goodness, and has a direct tendency to fill us with more earnest and heartfelt gratitude. This, however, is a train of inquiry which each reader may follow for himself, and find improvement in the pursuit, and gratification in the result. We prefer setting down a few deductions, which seem naturally to follow from what has been already advanced.

- 1.— That our religion is fundamentally a religion of light and of knowledge, inasmuch as our ideas of the power, wisdom, and goodness of the Creator, grow with the growth of our knowledge.
- 2.— That the knowledge of God is to be sought for in his works and word.
- 3.— That such studies are fitted for man in every condition of the human race, adapting themselves, as man advances in knowledge, to his increasing capability of pursuing them aright.
- 4.— That in every stage of our progress it is our duty to pursue our inquiries, and deduce our conclusions, with all humility, seeing that many great truths, and numberless affinities may lurk unrecognised around us.
- 5.— That we should never therefore presume to suppose that all our conclusions are absolutely true, or put forward our present ideas, as constituting an infallible standard in any department of knowledge.

SUNDAY-SCHOOL ODES, No. I.

TO THE TEACHERS.

COME! Teachers, come! with hymns and prayer,
 Approach the work, and fill your places:
 The little flock expects your care,
 With beaming eyes, and thoughtful faces.

Christ trusts his lambs to you to feed;
 He gives the Word, their souls to nourish;
 And here the Father's will ye read,
 None of these little ones should perish.

May neither fickleness,—false shame,
 Nor disappointed hope divert you
 From this sweet work, and single aim,
 To win young hearts to faith and virtue!

And when, among the tender train
 Each Sabbath-day your seat surrounding,
 One soul, by grace, is born again,
 Say! will not that be joy abounding?

May He, who gives both power and will,
 Conduct you, by divine direction,
 In the true way, and lead you still
 Nearer and nearer to perfection.

That when your days have reached their line;
 When eyes are dimmed and heads grown hoary,
 Your light, in no unblest decline,
 May set in hope,—to rise in glory!

So—kindled by the slanting ray,
 The many-tinctured clouds of even
 Their gorgeous pinnacles display,
 Piled high against the fading Heaven.

H.

THE MOSAIC ACCOUNT OF THE CREATION AND
 FALL OF MAN RATIONALLY INTERPRETED.

(No. III.)

HAVING, as already stated, answered one question—the question of our origin; our author proceeds to solve the other problem on which curiosity would naturally be excited,—the problem respecting the existence of misery, death, and sin. In doing so, he still follows the natural order. These did not exist, of course, till human beings were created. But with the first pair, sin entered into the Creator's Eden—sin the natural consequence of imperfection. And mark how beautifully our author traces the

origin of that sin and death and misery, to the natural curiosity and restless promptings of man's own heart. The first pair he places "in the garden of Eden"—apt poetic emblem of the world, as it sprung fresh and fair and beautiful from the hand of God. Here they are surrounded with every beauty that can gratify the eye,—with every pleasure that can minister to sense,—with every provision necessary to their few and simple wants. And in addition to all, there is "the tree of life in the midst of the garden, and the tree of *knowledge of good and evil*." Of the *latter* they are admonished—"thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die." And thus it is that man, so long as he retains his innocence, or *ignorance of sin*, retains his peace. He has not the full knowledge of good and evil until he has once transgressed—until he is mournfully taught it by the compunctious chidings of his own conscience. With the first mouthful of the forbidden fruit, comes that knowledge in all its force upon us. But then our inward peace is gone;—our happiness has vanished;—then farewell calm serenity of soul:—in their place come conscious guilt, inquietude, remorse. So it was in this case. So long as they were innocent, the first human pair lacked not peace. Like the little innocent that is fondled at its mother's breast, they knew no shame until once taught it by the consciousness of guilt. But they are commanded to abstain from eating of a certain tree; and the very command, as is the case with the child to this day, prompts their curiosity. True to nature, our author represents the woman, with a vivacity of intellect that distinguishes her sex, as the more curious. She wonders what mystical power resides in the fruit of the forbidden tree. With true poetic licence, he represents the serpent as talking with the woman. This may mean only that she observes its habits; but the introduction of some such tempter was necessary to the truth and moral of the allegory. It is by the influence of persuasion and example that the young untutored mind is *first* led aside into the paths of wickedness. Few are *self-instructed* in the mazes of iniquity. Especially at first—ere yet the moral sense is blunted—we require a seducer; one who, like the serpent, will assure us of impunity, nay, of the pleasures and advantages of the undutiful act. Moses

had only related the creation of two *rational* beings; and he could not, with propriety, introduce a third of *any* kind to represent the character of seducer: therefore he had recourse to the lower animals, and chooses the serpent as "more subtle than any beast of the field which the Lord God had made." It, as in all such poetic fables,—witness those of Esop,—is represented as talking with the woman. She is encouraged to taste by its persuasion and example. Moreover she "saw that the tree was good for food, and that it was pleasant to the eyes; and a tree to be desired to make one wise;" and at length her discretion fails her,—curiosity overcomes. Her example and persuasion overcome her husband's scruples; and they both eat of the tree of which God had forbidden them to eat.

Who can fail to see in all this a beautiful poetic fable, designed to inculcate a great truth? The question it would resolve is the origin of sin; and with true philosophic accuracy,—nay, rather with the pen of inspiration, he traces it to the natural promptings of curiosity within us. He shows that *sin* requires no other author than the heart of man;—that we are ourselves to blame for the miseries we suffer,—for that misery is the natural consequence of sin. And thus does the inspired historian set at rest the question of the origin of evil, as he had done that of the origin of our species, and the different classes of beings that inhabit the world. In the latter case, he leads our minds to God, teaching us to bless him for existence. In the other, he admonishes us of the danger that results from *self*,—leads us with contrition to recognize in ourselves the authors of our misery,—and thus to place a guard on our thoughts, that we offend not against God.

That this is the true interpretation will appear, I think, from the effects that are attributed to the act. First, a knowledge of good and evil resulted from it. "And the eyes of them both," we read, "were *opened*, and they knew that they were naked." Again,—"*and the Lord God said, Behold, the man is become as one of us to know good and evil.*" Up to this time, then, they had not that knowledge. They were without that perception of good and evil that belongs to all moral beings. Like children before the moral sense is awakened, all actions, in a moral point of view, were equal in their eyes. It is the first transgression that awakens that perception by the consciousness it gives

of sin. And this is what our author would illustrate,—what is beautifully illustrated in this parable, as is evident from the words, “Behold, the man is become as one of us, to know good and evil.”

Secondly, contrition seems to have resulted from it. “And they heard,” says our author, “the voice of the Lord God walking in the garden in the cool of the day, and Adam and his wife hid themselves from the presence of the Lord.” What is this but a figurative representation of the terror inspired by the voice of conscience, which the first transgression prompts to pour out its remonstrances within us? It was “in the cool of the day,” that this voice was heard,—just at the period of cool reflection, when the tumult of their feelings had in part subsided. Adam and his wife strove to “hide themselves from the presence of the Lord,” just as we try to escape from the chidings of that monitor which is to us “the voice of God.” “Who told thee,” says the Deity to our progenitor, “that thou wast naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat?” Thus it is that in the very self-apologies of the guilty soul, conscience finds matter for self-conviction. The parallel holds throughout. Adam hides from God; and man, when sinful, fears to approach into the presence of the Holy One, and that fear is turned by conscience into matter of reproach. Adam strives to vindicate himself by casting the blame on the fair partner of his innocence and crime;—she, in her turn, by imputing it to the beguiling serpent:—fit picture of the shifts to which the human heart in such struggles has recourse.

But, thirdly, mark another consequence of the act. Punishment befalls them equally, notwithstanding their apologies. On each does Jehovah pronounce a curse, *containing most of the common ills* (as they are esteemed), *to which each is incident in this life.* And he concludes it with the sentence, “Dust thou art, and unto dust thou shalt return.” Thus does the inspired penman trace all the ills of life, and death itself, to our own sinfulness as their source. Thus does he admonish us that punishment will surely, sooner or later, follow guilt, despite of our apologies. And to inculcate this more strongly, the once happy pair is driven out of Eden, in the parable. They are prevented from tasting of that “tree of life” and hap-

piness of which they might have tasted, had they continued in their innocence. They are thrust forth to till the ground whence they were taken. And at the east of the garden are placed "cherubims and a flaming sword" to cut off their future return to paradise, as the dread of God and the sense of guilt cuts off from the wicked, all prospect of return to innocence and peace.

Such, I conceive, is the Mosaic solution of the origin of evil; and such the explanation I proposed of the temptation and expulsion of our first parents. I have treated it as a parable, or a moral allegory, designed to solve a great problem, and to inculcate a great truth. But the narrative of Moses, it is said, is a statement of facts,—it is given us as a piece of actual history. Why, so is the parable of the prodigal son; so is that of the ten virgins; so is that of the good Samaritan. These were related by Christ as if they had been actual events. He did not mean them as such; but his language strongly implies it. It is only the evangelists who tell us they were parables. Had we only his own words, we would have as good reason to suppose that he related actual facts, as we have that Moses did so in the narrative referred to. Nay more, we would have stronger reason to conclude that Christ's parables were real occurrences. They contain nothing in itself improbable. I do not at present remember any thing in his parables, but what might have actually taken place. He is throughout true to nature. Can we say the same thing of a serpent speaking and reasoning with the woman *of its own accord*? Is not this the license of the poet, not the *truthfulness* of the historian? In what soil too, does the tree of knowledge of good and evil grow? I thought this was an attribute of mind—not that it was the produce of the earth, like vegetables! How absurd then to contend for the literal rendering of *such* narratives? Does not the whole testify it to be a poem of the imagination, introduced into, and mixed up with a narrative of facts to account for the origin of evil? And do we not do more justice to our author by such an explanation, than should we suppose him to relate as a fact that a serpent defeated the whole designs of God in our creation!

This will appear still more evident, if we consider that in rude ages of society there is a certain mixing up of

narrative and fable invariably in their literature. By the most quaint devices, rude nations express their ideas, especially on moral subjects,—not having a language that admits of all our facilities of intercourse. Not having words to express plainly such ideas, they must have recourse to allegory. The ancient and well known fables of Esop are examples of such allegory. Witness also the quaint devices on Egyptian temples,—the signs employed by the aborigines of Mexico,—those in short on all ancient medals,—and such even as are found amongst the antiquities of our own country. Is Moses to be blamed for adopting the style of writing of the age? Rather, are we not to expect his writings to bear some marks of their pristine origin?

B. C. D.

ABIDE WITH US, FOR IT IS TOWARD EVENING!

*Imitated from the German,
 "Wo willst du hin, weil's abend ist?"
 Geistl. Liedersch. No. 1985.*

PASS not from me, Son of God!
 With thy servant make abode,
 Lord! thou knowest if thou art
 Welcome to my home and heart.

Daylight is already flown,
 Evening's shades are settling down:
 Thou that art Eternal Light,
 Jesus!—leave me not to-night.

Shine upon the narrow way,
 In the darkness lest I stray:
 Though the path be plain and sure,
 Clouds of sin my sight obscure.

Enter here,—an honoured guest,
 In my house and heart to rest:
 Blest Redeemer!—both to-day
 And for ever,—with me stay.

'Tis thy Spirit, Lord, that gives
 Joy to every soul that lives;
 Saved in hope, we shall not fear
 Death itself, while Thou art near.

MR. HAUGHTON'S THIRD LETTER ON TEMPERANCE.

To the Editor.

Dublin, 34, Eccles-street, 13th July, 1840.

DEAR SIR,—A talented young friend of mine, and with whom you also are intimately acquainted, told me several weeks ago, that he intended to reply, in the pages of *The Bible Christian*, to my letters on the subject of total abstinence from all intoxicating drinks, to which you were so kind as to give a place in your useful periodical. He told me that I had ingeniously interwoven in them some truth, and a good deal of fallacy, or words to that effect. His intended exposure of my illogical deductions not having appeared in either of your two last numbers, I conclude that my friend has been convinced by the force of simple truth (for I can assure him, and all your readers, that my sole aim is to endeavour, in simplicity, and without the slightest desire in my heart to gain a single convert by any plausible or untenable argument, to convince as many minds as I can, of the *truth and value* of the principle I advocate) acting upon a mind open to conviction, that I am right, and that his first impression was an erroneous one, and that he has therefore given up the idea of refuting me as a hopeless task, or rather as a task which he himself would *now* regret he had the power to accomplish. The more I consider the immense importance to society at large, of the Temperance reform, the more am I surprised at the indifference manifested by the educated classes of the community with regard to it. With a few honourable exceptions, scattered here and there, these classes give little or no assistance to the movement. They talk a great deal about their love of country, and their deep anxiety to improve the physical and moral condition of their less-favoured fellow-men (in the latter quality I am often induced to believe the poor are superior to the rich), but when it comes to acting up to their professions, we find a lamentable deficiency. Is there one sane man in our country who does not freely acknowledge the great national blessings which must be the result of the present noble movement, if the people adhere firmly to their pledges of total abstinence from intoxicating drinks? I have not met with such a man, nor do I believe there is one such person, worthy the

name of Man, to be found. What is it that the advocates of this system demand? They merely claim from all rational beings a careful and candid examination of their arguments, and that all who are satisfied of their truth, shall unite with them in their efforts to do good. We feel that we have a right to demand this amount of attention from every individual opposed to us, because, if our views be correct, the benefits to result from them in every point of view will be immense, and if they be wrong, the amount of energy now devoted to their maintenance is of too much value to be wasted in endeavours not calculated to encrease the sum of human happiness. Some blame the clergy in a particular manner, for keeping so much aloof. I am sorry they do not feel it to be their duty to act a more energetic part in this noble work, than they have yet done. I am sorry the example of the Very Rev. T. Mathew has not had a greater effect on them; his zeal and energy are above all praise—his best reward will be found in the approbation of his own heart, and in the sweet conviction that he is following the bright example of our Great Leader, who “went about doing good to the bodies and to the souls of men.”

In my last letter I promised to give you some statistics on the subject of our drinking customs, so as to convey to your readers some idea of their immense drain on our national resources, of which, I believe, few persons have any just conception. It has been computed that in Great Britain alone, 50 millions of pounds are annually spent on intoxicating drinks, and that a sum not less in amount is required to punish the different crimes to which they give rise. This statement has been frequently made, and I believe it has not been refuted. It has also been computed that these drinks, there and in Ireland annually consumed, would fill a canal 168 miles long, 30 feet broad, and three feet deep. I have made a calculation as to the waste in Ireland alone from the same cause. It is as follows,—That the people of Ireland spend £8,000,000 annually on whiskey, and on other intoxicating drinks about £5,000,000 more; that the loss of time occasioned by our drinking customs, the cost of punishing crimes committed while under their influence, and which we have good reasons for believing to amount to nine-tenths of all the crime committed in the country, the loss of time du-

ring sickness arising from the same causes, the cost of supporting our hospitals and lunatic asylums, to say nothing of a hundred other causes of loss arising from the same prolific source of crime and misery,—these taken together, may fairly be taken to the account as an additional expense of £5,000,000 more. Every penny of this enormous sum is capital absolutely wasted in Ireland. I may be told this is an extravagant exaggeration. I do not believe it is so, and I prove my position thus:—The publicans of Ireland stated some time ago that their number amounts to 21,000; let us take 4000 more for grocers who sell intoxicating drinks, wine-merchants, and inn-keepers, and let us further suppose that these 25,000 dealers receive an average amount of £3 per day each, which amounts to 27,375,000; take one-third off this sum, and I think it will be admitted that £2 average daily receipt is below the mark, and we have as the result in round numbers the aforementioned sum of eighteen millions of pounds sterling. Make any deduction you please from this amount, and still, to the mind which *thinks* on the subject, the waste is almost appalling: we see at a glance our great source of crime and misery, and destitution; and I do not envy the feelings of the man who, being made acquainted with these facts, can turn coldly away from their contemplation. When such is the amount of physical evil produced by our demoralizing drinking customs, it is fearful to reflect on the immeasurably greater sum of moral evil which they create. In thousands, and hundreds of thousands of instances, the religious principle is destroyed, and the soul of man, that invaluable pearl which it is our bounden duty to preserve as unsullied as we can, is laid prostrate in the dust, by an indulgence in the lowest of our sensual appetites. It is in vain for the moderate drinker to tell me *he* is not to blame. *It is from his class that all our drunkards come.* He encourages the evil practice, and he does so in direct violation of that law of God which has made poison injurious to his constitution. He can offer no rational excuse for his practice; the custom in which he indulges is productive of no good at all, and he knows well, that from it spring evils innumerable. The evidence in favour of these truths is now shining over the world with so brilliant a lustre, that I think it would be difficult for any man to prove himself a true patriot or a

philanthropist, who does not admit it, and act on it. I call on all to examine the subject, and in an especial manner, I call on all those, both clergy and laity, who advocate the cause of Tee-Totalism, to be consistent advocates. No man should ask another to join our society who has not joined it himself. All our members should join from principle, and to principle they should steadily adhere through good report, and through evil report.

I am, my dear Sir, respectfully yours,

JAMES HAUGHTON.

GATHERINGS FROM THE GERMAN.

I.—FILIAL FAITH.

* * * * *
* * Who is in the right? What faith the true one?—*You* appeal to the principles of the human mind; but every one else alleges the same in support of his creed. You invoke the revelation delivered in the holy scriptures; but all sects—all who pretend to argue and defend their belief—do the same, and interpret passages of scripture differently, and in a light favourable to their own persuasions.

Who is in the right? Shall I assert that *I* alone am infallible? Am I entitled to consider myself the only wise, and to denounce all others as the victims of delusion.

What faith is the true one?—The faith of the innocent child; or of the vigorous man; or of the time-taught ancient? Is it the belief of the simple and ignorant, or of the learned and cultivated?

Consider the diversity of theological systems:—reflect on the variations which your own conceptions of religious subjects have undergone:—then let the impulse spring up to seek out the best and truest;—and it will scarcely seem surprising if many men have hence contracted a strong—often inordinate—propensity to dispute and subtilize in matters of faith.

Still more readily may one be disquieted by observing how opposite the conclusions of different minds are on doctrinal points, at the present day. With what zeal one teacher contends for what he considers truth, and deals out eternal damnation to those who are not of his opinion:

while another—of the same church and denomination—holds the direct reverse in many points, and labours to establish it no less strenuously. Here, one hopes to attain salvation by faith only; another by good works. One satisfies himself with a scrupulous observance of ordinances, and a verbal assent to forms of belief: while another attaches very little importance to the externals of religion. *That* denounces as heresy and infidelity, what *this* is sacred truth and heartfelt conviction: while *he* makes light of the other's doctrine as superstition or enthusiasm.

But why do I say *at the present day*? It has always been so. In every age there has been dissension on religious questions: dissension, which (ah fearful frenzy of mortals!—) has often degenerated into sanguinary persecution, and desolating wars. Every age has had different expositions of scripture, different views of revealed truth.

In these circumstances, what am I—a Christian following after truth,—to do and think? Shall I admit a doubt of all religion? How can I? when, without religion, all that I see and know would be an inextricable void. How can I? when all mankind confess religion, invoke their God and mine in a thousand tongues, and with universal longings look towards eternity.

Shall I call in question the truth of my own faith? This faith, which so often has refreshed my heart:—this faith, which alone has power to lift me out of the depths of every affliction:—this faith, which my fathers held, and which soothed their dying moments with extatic hopes. How can I doubt of that which is truth,—consciousness,—strength,—life to me?

Shall I go in quest of new opinions?—and when I have got hold of some new thing, shall I be more happy,—better thereby? Shall I be more acceptable in the sight of God? Shall I be more certain that I am then in the exclusive possession of truth? May I not begin to doubt again? When shall I have done? In what should all this end?

Is it true that mere knowledge leads to happiness? Is *this* or *that* opinion the highest attainment of which a man is capable?—No! Learning is not religion:—much knowledge is not Christianity. To love Christ is better than all knowledge. But to love Christ is to love God,

whose will he declared to us—and to love God is to do the will of our Father in Heaven.

Yet more:—about what am I to inquire? upon what branches of religious knowledge are the opinions of men divided? Even those which we can never fathom, while we continue in this imperfect state on earth. Who has seen God, and can tell the *How* of the Eternal? Who can explain the relation that Christ bears to his Father and ours? Who can look into the secrets of Deity? Is it the poor mortal, that cannot resolve the mystery, how this blade of grass is organized, by unknown—inexplicable—forces?

Understanding so little as we yet do of every thing material,—who shall attempt the nature of the spiritual and immaterial? The most gifted intellects that have pursued the study of nature have learned at last just this,—that they knew less in the end than they had supposed themselves to know at the beginning. Truly our knowledge here below is a fragment and no more: and “when that which is perfect is come, then that which is in part shall be done away.” Then we shall arrive at the unity of the faith and the knowledge of the Son of God.

The Divine is not within the compass of our circumscribed reason. Who has wings to bear him over the limits which the hand of God has set up?—The Eternal lies beyond the narrow space of time. Who can disenthral himself, and sound the depths and secrets of that future world at the gates of which death keeps guard? Mortal man may have hopes,—imagination,—presumptions,—conjectures,—dreams in plenty about it, but not knowledge. This knowledge the Omniscient has not communicated,—but there is left us the tranquillizing faith which is firmly based on the power, wisdom, and love of God:—the satisfying faith which reposes with childlike trust on the sweet promises that God our Father has given.

And to this faith I will cling.—It is better, than all earthly wisdom: richer in joy-giving power than all vain philosophy.

It is often a strong instance of the affection of a tender parent, that he does not let his child know all that lies before it. So,—God my Heavenly Father loves me: so I take it for a proof of his goodness, that he has not revealed to me, and to all men, much that was not needful

for us to know. Shall I presume to question the Almighty with my feeble reason? Dare I desire the vast incomprehensible plan of the universe altered, to satisfy a momentary burst of childish curiosity?

Parents, taught themselves by the lessons of years' cannot explain to their children all that is worth their knowing; because the child wants the capacity as yet to comprehend and understand the whole. It must previously be prepared for higher degrees of knowledge. The intellect must first have acquired the maturity of its powers.—So of our relation to the Deity. Between our weak capacities and the divine nature there is an interval far greater, than from the understanding of a babe unweaned, to the understanding of the wisest man living.

Away! then, all presumption and idle inquisitiveness; all rash conjecture and unprofitable subtilty. Welcome! the tranquil, implicit, child-like belief, which becomes me as the disciple of Jesus,—as the child of God. With simplicity and confidence I hold fast his promises;—with simplicity and confidence I commit myself,—undoubting, —to God's guidance, and to that futurity which he has decreed for me. With simplicity and confidence I lift my eyes towards the unknown world which awaits me, where so many of my beloved ones already dwell.

Enough! I know—and at the thought a sensation of inexpressible joy glows within me,—*He is*,—and He is my God,—my Maker,—my Father. Oh! how much of heaven lies in this word *mine*! I am not poor,—I cannot be wretched,—for the Almighty, the Merciful, is mine, —He my Father,—I His Child.

Often indeed I shrink with awe, when I contemplate Him in the glory of His majesty. Often when my daring thoughts have flown through the vast creation, I tremble before the greatness of the Most High: I feel my own nothingness in the boundless Whole, and stammer, "Lord, what am I, that Thou art mindful of me!" Then I sink back into myself confounded:—then I find no name by which fitly to name the Ineffable. I mourn in silence my unworthiness to look up to the Most Holy. I scarcely dare to pray. For whatever my trembling lips may lisp, —aye if I had the tongues of angels,—I feel I can frame no prayer worthy to be heard by the Eternal. Then, looking upwards from the depths of dejection,—as if to

find in heaven that worthy name for Him, which I seek on earth in vain,—then the prayer of the Blessed Jesus flows spontaneous from my lips,—“Our Father who art in heaven!”

Our Father!—then *mine!*—and my heart beats less tumultuously: my soul recovers its wonted calm: I approach the Almighty in the relation of a child. He loves me as His child; I speak to Him, as the infant to a dear Father. He disdains me not, He does not disregard my sighing. And although I am not able, at all moments and on all occasions, to form a lively conception of the greatness and glory of God,—to realize the immensity of his wonderful works;—yet I may at all times think of Him as my Father,—love Him as my Father.

This is child-like faith. It is worth more than all human science. It is the bequest of Jesus.

I believe,—I feel,—I have often proved it in myself,—that Jesus is my Saviour, my Redeemer from sin and error. Had he not come,—had his holy word never reached me,—I should still, alas! be wandering in the dark:—I should never have caught one ray of revelation glimmering through the night of doubt. I could not taste of the filial feeling towards God;—I could not say, “Our Father.” This salvation was obtained for me by the most Holy that ever trod the earth. He led me from the dust up to God. Therefore He and none else is my Saviour;—in the mazes of life my Guide,—Mediator,—Teacher,—Lord.

I believe,—I feel,—that God was with an inconceivable power in Jesus, who could look with indifference on all that men hold most dear,—despise all that mortals dread,—every suffering,—that so he might attain his great end, and reconcile man with God. He can enable me too to rise superior to reproach and want, to persecution and death. Without Him is nothing great and good on earth.

But how, and in what way, God wrought in Jesus;—how and in what way the Spirit of God acts in me:—how and in what way he communicates strength for good:—who can search out this? who has known the counsels of God;—who penetrated the methods and rules by which He conducts all things? I adore in silence the veiled attributes of Deity. Enough! they *are*. Enough! they are exerted for the perfection and beatitude of my spirit also.

This is child-like faith.

I believe and feel it,—my spirit continues to exist, even when the angel of death extinguishes the vital torch. *

* * * * * And there is a recompense prepared beyond the grave, a recompense both of the good and bad. Virtue weeps here *not* unseen. The sinner triumphs *not* unregarded. There is a day,—a day of restitution, in which the monarch doffs his purple, the beggar his rags:—when the spirits shall stand before the Judge, and hear his voice. The hour is coming in which every man must receive according to what he has done, and the just shall attain a glorified existence. But the nature of that existence, and how the lot of the virtuous and the wicked shall be parted, who can investigate? Who has returned from the unknown world to report its secrets, and discover that which God withholds?

Vain presumption! The God of grace who called you into this lower world, to make you happy, He calls you also to a future life. Trust in Him. Trust your Heavenly Father. He will deal well with you, as throughout all his vast creation.

This is child-like faith.

And hold fast this confidence at all times. Let this belief be your chief wisdom. From it springs cheerfulness of mind, and a sweet serenity of spirit under every trial. All other disputing and searching into the mysteries of religion terminates in reveries and visionary notions, with which a heated imagination deludes ourselves and others.

Never! oh never, let yourself be shaken in this child-like confiding faith, which edifies the heart, which leads to piety and the perfection of all the Christian graces. Be not seduced by the doctrines of men presuming to determine what God has been silent on:—by the wordy zeal of those who, with vain self-conceit, as if the word of God had come to them only, hold their own opinions, their own expositions for infallible truth, and with pitiable temerity, —say rather with drivelling imbecility,—damn every one that does not and dare not subscribe to their notions.

Christ only is *my* High-priest, my Teacher. *His* word alone is my guiding-star; and eternal love, eternal mercy my creed,—fruitful in high resolves and holy acts. I will believe as my divine teacher did,—without artifice or laboured interpretation of divine mysteries;—without an-

xiety and distrust of that which awaits me in the counsels of my Heavenly Father. And should the most grievous of events befall me, yet my faith shall not falter:—when the waters go over me, I will lift my hands in prayer, and say in a peaceful spirit,—Father in Heaven, thy will be done.

St. d. Andacht. No. 223.

II.—THE PROSPECTS OF THE CHURCH.

* * * * *

Probably a hundred years will not have passed before there arises from among the various churches of Western Europe a new church, discriminated from them all in ordinances and usages, yet in accord with all in regard to those truths which Jesus has revealed. What do I say? This community subsists in reality already, without having yet assumed a definite, visible form. * *

* * There are multitudes,—both Catholics and Protestants,—who in externals, and in conformity to the institutions of their country, adhere to the communion in which they were brought up, while their heart and spirit is dissatisfied with a Theology derived from the dark ages, or from an era of controversial virulence; and with a ritual which has ceased vitally to represent its objects.

These,—without express concert,—know, comprehend, and love one another. They are friends and fellow-disciples of Christ, without reference to sectarian distinctions. All of them, with the heart, are united, in Christ, to God, the compassionate Father of all his creatures. They all acknowledge Jesus Christ as the Son of God, by whom the Supreme Being has miraculously revealed himself to spirits on earth. They all feel that all good, *for them*, and *in them*, is not of themselves, but from the pure grace of God. They are striving after inward improvement and regeneration by the spirit of God, their glorious preparation for the life eternal. They all realize what Jesus and his Apostles taught,—that in their country,—the Universe,—love is the supreme law and the source of every virtue. They all concur in this, that no one who does not deny himself and his impure affections, and follow Jesus in a holy mind and a good life, can be a child of God,—a disciple of the Lord.

* * * * *

And when all mankind, with confidence and a child-like spirit, shall pray to One Father,—the Living God:—confess One Teacher and Redeemer,—Christ Jesus:—hold fast one hope in life,—in death,—the mercy of the Eternal to everlasting:—receive and obey One Law of Love;—then the time is come of which it is said,—“there shall be One Shepherd and One Fold.” Amen!

Ibid. No. 413, A.D. 1816.

REVIEW.

The Mutual Recognition of Virtuous Friends in a Future State: a Discourse by the REV. WILLIAM PORTER of Newtonlimavady: Preached before the Remonstrant Synod of Ulster, and published at the Request of that Reverend Body.—Belfast, Greer, 8vo.

THIS Discourse is now passing through the press, and will probably be ready for delivery in a very few days after the publication of the present number of the *Bible Christian*. Under these circumstances, we hope to be excused for deviating from our usual practice, by calling the attention of our readers to a work which is not yet before the public.

Mr. Porter takes his text from 1 THESS. iv. 13, 14. “For we would not have you ignorant, brethren, concerning them who are asleep, that ye sorrow not even as others who have no hope: for as we believe that Jesus died and rose again, even so them also who sleep in Jesus will God bring with him.” From these words the Rev. Preacher takes occasion to discuss the very important and interesting subject stated in the title of his discourse.

We have not time to write a regular analysis. We must therefore content ourselves with giving, as a specimen of the treatment of the argument, the following paragraphs from the commencement of the sermon; although well aware that the topics touched upon, rise in interest as the discourse proceeds; and that in selecting this extract alone, we do the author less than justice.

“The Christians to whom this soothing and affectionate remonstrance was addressed, seem to have been mourning, perhaps to an immoderate degree, for the death of certain individuals, to whom they were warmly attached. And surely the death of those we love—of those who are dear to us by nature, or closely connected with us by affinity, is one of the heaviest calamities to which hapless mortals are exposed. The loss of property is a misfortune

comparatively insignificant—may be retrieved by subsequent assiduity and exertion, or rendered supportable by various alleviating considerations; but the loss of persons to whom our souls are bound by ties of affection, is the bereavement of a treasure which, in this world, at least, can never, never be recovered. Life becomes loathsome to us, and all its expectations, occupations, and advantages, cannot fill up the void produced in our bosoms.

“My brethren, the only effectual consolation, under this most pungent of mere earthly sorrows, arises from the prospect of a renewed existence beyond the gloomy precincts of the grave—from the hope, that those lamented relatives, who have been torn from our arms by the rude hand of the fell destroyer, will be restored to us hereafter, and that we shall again enjoy their society in the many-mansioned house of our common Father.

“In the discourse about to be delivered, I shall endeavour to show the stability of the grounds on which we are encouraged to indulge this heart-healing anticipation. That the subject is involved in some degree of obscurity, I do not hesitate to acknowledge. We have been graciously permitted to ascend Mount Pisgah, and are thus enabled to discern the shadowy outlines of the promised land; but that wished-for region lies far, far in the distance, and fogs and vapours intercept our view. Dark clouds rest on the horizon of the world of spirits; and, when trying to explore its mysterious recesses, we must be satisfied with such gleams of illumination, as God, in his wisdom, has vouchsafed to afford. However, although the arguments now to be adduced may not amount to absolute demonstration, yet I do unfeignedly trust, that they will prove abundantly sufficient to justify a rational and unbiassed belief.

“That the kingdom prepared for the blessed will be a state of social intercourse, is an expectation which we are fully warranted to entertain. The great Creator of all has so framed our moral constitution, that we are unable to conceive how angels themselves could be happy, if strangers to the enjoyment arising from a reciprocal communication of harmonious sentiments and thoughts. As for *man*, it was not good that he should be alone, even in paradise; and, without the fellowship and sympathy of congenial beings, Heaven itself would be no Heaven to him. Contemplative adoration of the Divine character will, undoubtedly, form a large portion of the future felicity of the righteous; but, that their felicity shall be derived *solely* and *exclusively* from this source—that they will have no taste whatever for any pleasures, *except* such as are purely and abstractedly devotional—that their faculties are to be totally and incessantly absorbed in lonely meditation, is an idea altogether incompatible with some of the noblest and most amiable principles implanted in our nature. The human heart yearns to show kindness; and, if deprived of objects, would pine and languish amidst all the splendour of the celestial world.

“Glorified spirits are represented, in Scripture, as inhabitants of the same holy city—as members of the same household, or family—as inmates of the same eternal building.—We are informed, that “many shall come from the East, and from the West; from the North and from the South, and shall sit down with Abraham, Isaac, and Jacob, in the kingdom of God.” And are the wise and

the worthy of every nation, and of every clime, to be thus assembled in the same blissful abodes? are they to retain, as we know they will retain, both a capacity and a relish for "heavenly converse sweet?" and, under these circumstances, is the seal of everlasting silence to be imposed on their lips? The supposition is incredible.

"Still, as it is certainly possible to conceive that social intercourse may take place amongst the myriads who constitute the general congregation of saints, though there should be no such thing as mutual recognition on the part of individuals once intimately connected, I shall now proceed to evince, that virtuous friends will recollect each other, on meeting in the mansions above.

"Both reason and revelation sanction the belief, that, in a future and higher state of existence, our intellectual powers shall be quickened into an acuteness of apprehension, which they are, at present, incapable of reaching. And, is it not fair to conclude, that the memory, which is one of those powers, will partake of this improvement, in a proportionate degree? Is it not incongruous to allege, that a faculty so indispensably necessary for the acquisition and retention of knowledge, will become impaired *at the very time* when all the other faculties of the soul are to be enlivened and invigorated? Impossible.

"The ways of God are uniform, harmonious, consecutive. With him is no variableness, neither shadow of turning.—The plan which he has adopted for the education of his rational offspring, during their minority here below, will be unremittingly prosecuted on their removal to a more advanced school of instruction in the realms of light. Now, it is a fact, verified by experience, that, in this world, the schemes of Providence are so modelled, as to render the information gained by us in the earlier stages of life, the basis, or groundwork, of all our subsequent acquirements. Were the ideas impressed on the mind of the *child*, to be effaced from the recollection of the *youth*; and were those which the *youth* has accumulated to be forgotten by the *man*, how insignificant would be the attainments of even the most highly-gifted descendants from Adam. The astronomer who can measure the distance and the magnitude of the stars in the firmament, and foretel the exact period at which comets, apparently irregular in their movements, will revisit our solar system, would be nothing else, under the circumstances supposed, than a mere babe, in point of understanding. Without the preservative principle of reminiscence, all other mental endowments would avail but little. It cannot, for one moment, be supposed, that a principle thus essentially conducive to purposes the most valuable, will be weakened, on our translation to a state of glory. If the impressions which are here made on the memory are to be rubbed out hereafter, the spirits of just men, instead of being made perfect, must stand much lower in the scale of excellence, at the *beginning* of their *celestial* course, than they did at the termination of their mortal. *This cannot be*—No, no. That plan of moral and intellectual training which the Immutable has commenced in the present preparatory state of discipline, he will carry on for ever, without interruption; and the *knowledge*, as well as the *works*, of those who die in the Lord, will follow them beyond the grave.

“ In his description of the proceedings which are to take place on the day of final retribution, our Saviour represents himself as not barely announcing to those stationed on his right hand, and those stationed on his left, their widely different dooms; but, as vindicating the equity of his award, by reminding the former of certain meritorious, and the latter of certain uncharitable deeds, respectively performed by them whilst in the body. Now, I would ask, *why* this reference to past conduct, if the persons addressed shall have no recollection of that conduct? Making every reasonable allowance for the hyperbolical style of language in which the prophecies, both of the Old Testament and the New, are generally delivered; and admitting, what candour requires me to admit, that, when our Lord describes himself as stating, distinctly, the grounds on which the awful decision is to rest, he means nothing more than to declare, that the wicked must concur with the righteous in acknowledging the justice and impartiality of the sentence pronounced,—granting all this, still, I would inquire, how either the righteous or the wicked can feel conscious of being requited according to their deserts, unless they retain a minute remembrance of the works of obedience, or disobedience, severally done by them in the present probationary state? How else can they be thoroughly convinced, that rewards are allotted *only* to the pure and pious; and that punishment is exclusively inflicted on the perpetrators of iniquity? On what other principle can the multitudes surrounding the throne be warranted in exclaiming, “ Just and true are all thy ways—Thy judgments are now made manifest!”

“ Since the foregoing observations prove, that the blessed will remember, in the next world, their *own* behaviour in this, does it not follow, as a necessary consequence, that they will also remember such former associates as took part in that behaviour, or were, in any way, affected by its consequences? If they recollect the acts of kindness and compassion performed by themselves, must they not, also, recollect the fellow-mortals who were benefitted by those acts; or who, perhaps, co-operated in doing them? Can they call to mind their successful endeavours to relieve the wretched, instruct the ignorant, and reclaim the profligate; and, yet, have lost all memorial traces of the individuals whose wretchedness they alleviated, whose ignorance they enlightened, and whose profligacy they were the providential means of correcting? Can they look back with satisfaction on their exemplary discharge of the duties incumbent on sons, brothers, husbands, or fathers, and, at the same time, be totally ignorant of the relatives, toward whom those endearing duties were fulfilled? When reaping the joyful harvest of their works, is it conceivable that they should retain no remembrance of those fellow-labourers, who toiled in the same field, during the season, seed-sowing, and helped them to bear the heat and burden of the day?

“ I trust, that the fact of mere recognition, or reciprocal renewal of knowledge, has now been sufficiently established.

“ But the most interesting, and, indeed, the most arduous, part of my undertaking, yet remains to be accomplished.—It remains to be shown, that those faithful servants of God, between whom a cordial attachment has subsisted in the present life, will renew

that attachment in the life which is to come; for it can readily be imagined, that, in paradise, the blessed may be able to *distinguish* their *earthly* relatives and friends, without feeling towards them the same pre-eminent regard—the same preferential, and, perhaps, partial affection, from the indulgence of which they once derived so much heart-soothing enjoyment.”

INTELLIGENCE.

REMONSTRANT SYNOD OF ULSTER.

THE Annual Meeting of the Remonstrant Synod of Ulster was held this year, on Tuesday the 28th of July, in the beautiful meeting-house lately erected by the Remonstrant Congregation in Comber, County of Down. According to appointment, the Rev. WILLIAM PORTER, Clerk to the Synod, preached the opening sermon: which he was unanimously requested to publish: and which is at present passing through the press.

The Rev. JAMES MULLIGAN of Moira was unanimously elected Moderator of the Synod for the ensuing twelve months. The Synod recorded, in a resolution, their sense of the loss which their body had sustained by the death of their late esteemed and lamented Moderator, the Rev. JOHN MITCHEL of Newry: their sense of his exemplary piety, purity, and integrity; and of the value of his labours in the cause of Christian truth and liberty: and their sympathy with the members of his family.

It was agreed that the next Meeting of the Remonstrant Synod be held in Newry, in the month of July, 1840: on which occasion there will also be a Meeting of the Three Bodies of Non-subscribing Presbyterians in Ireland, viz: the Synod of Munster, the Presbytery of Antrim, and the Remonstrant Synod of Ulster.

The Report of the Remonstrant Home Mission was read by Mr. DOHERTY; which showed an improvement in the finances of that society during the past year. It was resolved that those Ministers in connexion with the body who had not, during the previous year, taken up collections for the Home Mission, be earnestly recommended to do so at their earliest convenience, and to transmit the amount to the Treasurer before the 1st of January, 1841.

A communication was received from the Committee of the Northern Sunday-School Association, accompanied by a copy of the first Annual Report of that Association, both of which were read: and the Synod resolved that the Report be received with much pleasure, and that the Northern Sunday-School Association be recommended to the countenance and support of all the Ministers and Congregations in the Synod.

The Minutes of a Meeting of Synod held *pro-re-nata* at Banbridge on the 15th October, 1839, were then read. At this Meeting a Memorial from the Minister and Congregation of Corboy, in the County of Longford, formerly connected with the General Synod of Ulster, praying to be taken under the charge of, and into connexion with, the *Remonstrant* Synod of Ulster, was presented, by

Mr. KENNEDY, the Minister, in person, accompanied by a deputation of four most respectable gentlemen as Commissioners. The prayer of the Memorial was then granted, subject to the approbation of the present annual Meeting. The Minute having been read,—

The Rev. Mr. KENNEDY said, that it would be tedious to give a full statement of all the particulars in the case of the congregation of Corboy. The dispute between himself and the General Synod had commenced at a time when a person who is called the head of the Presbyterian Church, and who had long assumed a high tone in the body, had received his title of D.D. from a foreign University. This he, Mr. K., thought involved an infringement on the allegiance due to our own Sovereign: and accordingly had moved that no title of D.D. should be recognized by the Synod, unless it had received the sanction of Government. This had brought down upon him some warm reproof. He had also opposed the system by which the business of the General Synod is, in effect, managed by a few influential individuals, whose decisions the rest of the body only meet to register and ratify. Of course he met with the disapprobation of the leading men, and from this time he began to be subjected to suspicions of unsoundness. He was accused of unsoundness in the faith: and he certainly was attached to the great heresy that he did and does reject all human authority in matters of religion, farther than that sanctioned by scripture; which is that of persuasion alone. After this occurred an election for the County of Longford, in which he took part, as an elector, but without attempting to exercise any undue influence: yet this made some of those who call themselves the aristocracy of the county declare that Presbyterians would never do in Longford, so long as he continued minister. The Presbytery to which he belonged held a meeting in Corboy to investigate the matter, and agreed to a minute: which they subsequently altered in the dwelling-house of the Rev. P. White; and which, when thus altered, in the absence of the Congregation, they reported to the Synod in 1834. This minute the Congregation spurned, as not being that which was agreed to in the meeting-house at Corboy, and as containing absolute falsehoods, for which there could be no palliation nor excuse. The body preferred no charge against him: neither did any individual. Those who were brought to the place for the purpose of supporting by their testimony the censures which it was hoped would be inflicted, were publicly asked if they had any charge to prefer against him, and they replied that they had none. He had then sought the protection of the Code, which requires that a written statement of the accusation and witnesses should be handed in before going to trial: for he saw that their object was to get him, if possible, to criminate himself; and when this was objected to as a merely technical defence, he declared that he would be satisfied with even a *verbal* declaration of the charges against him, that he might know of what he was accused: yet none could be obtained. Yet they had thought fit to record a censure against him, as having withdrawn his mind from the duties of the ministry: upon which his Congregation drew up some resolutions, demanding an apology from the Presbytery and

the Synod at large for the way in which he had been treated. Soon after this, he Mr. K. had incurred a sentence of temporary suspension by refusing to pay certain fines imposed upon him for not attending the meetings of Synod. These fines he refused to pay as considering them illegal, unjust, and oppressive, to the poor ministers who live at a distance from Belfast. A friend however paid his fines, and the suspension was taken off: but the business did not end here; for the Congregation of Corboy memorialled the Synod respecting the false statements put forth against their minister. This memorial was thrown in the face of the deputation which presented it. A Committee was sent to Corboy to examine the case: which, after finding the witnesses formerly examined present, and after calling upon every individual in the house to come forward and state any thing against him, politically or religiously, and finding neither accusation nor accuser, reversed the former sentence, as recorded in the minutes. Yet notwithstanding all this, he had been subjected to fresh proceedings, and his people to renewed distractions, by the Synod, on the very same ground. Under these circumstances he and the people of Corboy had sought for shelter in the Remonstrant Synod of Ulster: but they were not permitted to withdraw from the General Synod in peace: for an attempt was made to deprive him of the Chaplaincy of the Jail of Longford, which he had long held, and the duties of which he had faithfully discharged: but he, Mr. K. left the farther history of the matter in the hands of the Elder from the Congregation.

H. W. B. SLATOR, Esq. Elder from Corboy, then read the Memorial from the Moderator of the General Synod to the Grand Jury of the County of Longford, praying them to remove Mr. Kennedy from the Chaplaincy. He stated that he was present as a Member of the Grand Jury when this memorial was presented: that the case was hurried over with great precipitation: and Mr. K. was left in a minority of 7: that the point had been argued before the Judge, whether the Grand Jury had the power of removing a chaplain; and that it was as yet undecided. He also stated, that when the Congregation disannexed itself from the General Synod of Ulster, the people had entered into a resolution, declaring that neither the Synod nor any other body had a right to the possession of their Meeting-house: a house which was originally built, and had been still kept in repair by his ancestors and himself: for he had lately roofed it, at his own expense. Soon after this, the General Synod's Committee had pronounced suspension *sine die* against Mr. K. and upon the occasion of the funeral of a respected inhabitant of Longford, the house being opened for the accommodation of the persons in attendance, Dr. Barnett availed himself of the opportunity to go into the pulpit, and to introduce a few friends into the house, to take possession of it in the name of the General Synod of Ulster. Counsellor SLATOR likewise detailed a disgraceful scene which occurred, when the enemies of Mr. Kennedy, with sledges, broke open the doors, and fired in through the windows. He also stated, that those persons who are at present endeavouring to deprive them of their property, are not Presbyterians, but Church of England men, who have no connexion whatever with the Synod; in corroboration of which,

he stated, that Mr. Johnston, the Commissioner sent by them to the Synod, was an avowed Church of England man, and that he was complimented by Dr. Cooke for the warm interest which he, a member of a different communion, took in the subject. He further stated, that every stipend payer had subscribed the memorial in favour of Mr. Kennedy, with the exception of three, and that they are determined not to desert him under the circumstances, for that they are well able and willing to support him.

Mr. MILLS, Commissioner from the Congregation, confirmed the statement made by Mr. Kennedy, that he had not used any undue influence in the election; and stated that Mr. Kennedy had voted on the opposite side from that which he (Mr. Mills) advocated. He also informed the Synod, that, when the statements made in the General Synod of Ulster were made known to the congregation at Corboy, they unanimously appointed him to give them a flat contradiction. The memorial of the congregation, with the sign manual of the subscribers, consisting of 52 families, paying 59*l.*, was then produced, together with the stipend book.

Doctor MONTGOMERY.—I believe the whole of this has arisen from Mr. Kennedy's non-submission to some individuals in the Synod of Ulster, and from his taking an active and successful part in a County election. His political opponents felt a desire that he should be subjected to such censure as would warrant them in depriving him of the Chaplaincy of the jail, and for putting into his place another more congenial with their tastes. As to the pretext of secularizing, which was the main ground of condemnation, there are many members of the Synod of Ulster more secular than Mr. Kennedy. Mr. Kennedy, with a view to advance his brother in honourable and useful industry, had purchased a mill, in which his brother was placed. He was removed by death, and on Mr. Kennedy devolved a property in which he was thus implicated. He of course could not at once divest himself of it. I could readily show many other Ministers in the Synod much more involved in secular pursuits than he is.

After some further discussion upon the subject, it was Resolved, that the Synod has heard, with pleasure, the satisfactory refutation of various erroneous statements reported in the public papers, as having been made respecting the Rev. Mr. KENNEDY and the Remonstrant congregation of Corboy. That they recommend the congregation to build a Meeting-house as soon as possible, in place of the one of which they appear to have been violently and unjustly deprived. That the Rev. WM. GLENDY be requested to proceed to Corboy, at his earliest convenience, and explain to the people the fundamental principles of this Synod.

An Address to the Queen, congratulating her Majesty on her escape from the attempt made upon her life, was then agreed to: as was a Petition to Parliament praying for the abolition of capital punishment: and after the transaction of the usual routine business, the Synod adjourned.

REFORMED PRESBYTERIAN SYNOD OF IRELAND, OTHERWISE, THE COVENANTERS.

THIS Reverend Body consisted formerly of Four Presbyteries, denominated, from the four cardinal points of the compass,—the Eastern, Western, Northern, and Southern Presbyteries: but the Eastern, consisting of six ministers and congregations, has lately seceded from the Synod, and published a *Declinature*, or paper, renouncing its jurisdiction, on the ground of certain errors respecting the authority of the civil magistrate, which have been published by individuals in the Synod, and not discountenanced or repressed by the body at large. Both parties profess to adhere to the Westminster Confession, the Assembly's Catechisms, and the Solemn League and Covenant: the point of disagreement is concerning the interpretation of that clause in the latter document which binds all those who subscribe it to "endeavour the *extirpation* of popery, prelacy, superstition, heresy, schism, profaneness, and whatsoever shall be found contrary to sound doctrine and the power of godliness."—The members of the Eastern Presbytery understand these words as binding them to combat, and, if possible, confute erroneous doctrine, not to exterminate the persons who profess it: and they complain that the Synod, by allowing certain of its members to teach and preach in a contrary sense, has sanctioned the principle of religious persecution, has cast an unwarrantable stigma on the memory of the original Covenanters, and has given matter of triumph to the members of other churches and to the enemies of religion. The adherents of the majority in the Synod, of course, endeavour to repel these arguments, and declare that they are influenced only by a desire to declare and maintain the genuine sense and meaning of the Covenant and of the scriptures.

It cannot be expected that the *Bible Christian* should enter minutely into the discussion of such a question. We shall only state, in brief, our own private opinion, that, looking to the language of the Solemn League and Covenant; the publications of its authors and most prominent abettors; their acts and measures, while invested with power; and the spirit of the age,—we believe that it was drawn up, understood, and meant to be understood, in a persecuting sense: yet we are glad to find this interpretation disclaimed by a respectable, if not a very numerous body of Covenanters. This secession shows the progress of opinion in all communities, even those most strictly guarded by tests and creeds.

UNIVERSITY OF LONDON.

We understand that the examination for Matriculation in the University of London will commence on Monday, October the 5th. The subjects of examination are *English History, Natural History, Mathematics, Chemistry, and Natural Philosophy*: together with a Classical Subject in the Greek, and one in the Latin language. The Classical subjects for this year are the *Ninth Book of Homer's Iliad*, and *Sallust's Jugurthine War*. The only certificate required from candidates is that of having attained sixteen years of age:

which certificate must be transmitted to the Registrar fourteen days before the examination begins. Farther particulars may be learned by reference to the printed "*Regulations*" of the University, which can be obtained through any bookseller.

CHURCH OF SCOTLAND.—STRATHBOGIE ONCE MORE.

In pursuance of the instructions of the last General Assembly of the Church of Scotland, the Commission appointed to determine whether the seven ministers forming the majority of the Presbytery of Strathbogie continued in their contumacy, met in the Tron Church, Edinburgh, on Wednesday the 12th of August, Dr. MACKELLAR, the Moderator of the Assembly, in the chair. The minutes of the Assembly relative to the case of Strathbogie (see *Bible Christian*, 3d ser. vol. ii. p. 212) having been read, the clerk inquired whether the seven suspended ministers, having been personally cited, were in attendance at the bar? Mr. Peterkin, advocate, on behalf of the Presbytery, stated that they had determined not to appear, nor to recognise the authority of the Commission; upon the ground that the Acts of the General Assembly in this case are opposed to the law of the land, and therefore null and void. A resolution was then moved, declaring the seven ministers guilty of continued contumacy: on which it was moved as an amendment that they had merely obeyed the law. After a stormy discussion, the amendment was rejected, and the original motion passed. The procurator then moved that a Committee be appointed to prepare a libel against the seven ministers of the Presbytery of Strathbogie: on which Dr. COOK (of St. Andrews) proposed an amendment, to the effect, that the "Commission, under all the circumstances of the case, see cause not to act upon the instructions of the last General Assembly as to taking steps for serving with a libel for contumacy the seven ministers of the Presbytery of Strathbogie mentioned in these instructions, and report the whole matter to the next Assembly for reconsideration, in the anxious hope that means in conformity with the law of the land and with the constitution of the church may be devised for declaring by a sentence of the Assembly that the above-designated ministers are in the full exercise of their ministerial and judicial functions, and for putting an end to the unhappy collision now existing between the ecclesiastical and the civil judicatories." The discussion of these propositions embraced the entire question of the Veto, Non-intrusion, the decisions of the Assembly, of the Court of Session, the House of Lords in its judicial and legislative capacity, &c. &c. and was remarkable for bitterness and personality. Several of the members, among whom was Dr. CHALMERS, expressed themselves in terms of indignant severity against Lord ABERDEEN, Sir ROBERT PEEL, and the other favourers of the bill introduced as a healing measure, during the late session of parliament. In fact, the Vetoists in the General Assembly seem to bear even more animosity against the supporters of this intended plan of pacification, than they do against those who have throughout opposed their claims and counteracted their measures. The question being at length put, the amendment was negatived by a

majority of 180 to 66. Thus the judicatories of the church are once more publicly committed and pledged to abide the issue of their foolhardy and indecent struggle with the Supreme Court of Scotland, the House of Lords, and the authority and majesty of the law.—The issue of such a struggle cannot be doubtful: it must terminate in defeat, and, *if those who have plunged themselves and the church into it, are sincere in what they declare to be their conscientious sense of clear and imperative duty*, no alternative will remain for them but that suggested by the Lord President of the Court of Session, in his sentence delivered in the case of Auchterarder: namely, *to withdraw* from a church to whose fundamental principles they are opposed, and to whose laws they are determined not to submit. Dissent is freely tolerated: and they are still at liberty to secede like ERSKINE and his associates a century ago. But will Dr. CHALMERS and his vaunting vetoists take this manly step? *We trow not*: but time will show.

CHRISTIAN UNITARIAN CHURCH, ABERDEEN.

This Church was opened for the worship of God the Father Almighty, through our Lord and Saviour, Jesus Christ, on the 9th of August. The weather was exceedingly propitious, and long before the time of service, the pews, aisles, and lobbies of the Church were crowded. Hundreds of persons were unable to get even within the outer gates, and throughout the day the audiences were large and deeply attentive. The Rev. J. CROPPER, the Minister of the Church, commenced the service by giving out from a selection of Hymns for the occasion, one composed by the Rev. Wm. Gaskell of Manchester. The Rev. Dr. MONTGOMERY of Belfast read the Scriptures and prayed. The Rev. G. HARRIS of Glasgow preached from 1 John iv. 14–16, on the fatherly character of God, as expressed in nature and revelation, and its vital importance as a doctrine of faith and consolation to the Christian believer. His discourse, as usual, was listened to with intense interest, growing manifestly to its close, as the preacher solemnly and eloquently dedicated the place they were assembled in to the worship of the one true and living God, the Father, through our Lord and Saviour Jesus Christ.

In the afternoon Dr. MONTGOMERY performed the whole service, taking for his text Acts xxviii. 22. From this he took occasion to show what were the peculiar doctrines of Unitarians, and to contrast them with those of the Church of Scotland, as expressed in the Westminster Confession of Faith, and in the works of some of their most eminent divines. The illustrations on both points were exceedingly striking, and the contrasted statements between Calvinism and Christian Unitarianism must, we feel persuaded, have made a deep and lasting impression on the minds of the audience.

Mr. HARRIS conducted the introductory service in the evening, and Dr. MONTGOMERY preached from Romans xiv. 12, 13. He stated and replied to the charges usually brought against Unitarians, with a force and eloquence it has not been our privilege ever before to listen to: and we are happy to know, that some who were our opponents were led by this discourse to think more favourably

of our doctrines. The Choir was assisted by a beautiful Seraphine, hired for the use of the Church. A calm and sustained dignity characterized the devotions of the day. Collections in aid of the Funds of the Society were made at each service: amounting nearly to £30.

OBITUARY.

THE REV. JOSEPH TUCKERMAN, D.D.

WE regret to add to the list of distinguished ministers of the Unitarian Church who have died in the course of the last twelve months, the name of JOSEPH TUCKERMAN, the originator of Domestic Missions in the city of Boston, U.S. This event took place in Cuba, whither he had gone in December last for the benefit of his health.

As Dr. Tuckerman had attained a just celebrity by his missionary labours, and as he affords a striking example of the power of Liberal Christianity to inspire the heart with love to God and to the whole brotherhood of man, a brief notice of his life and labours may not be uninteresting to the readers of the Bible Christian. He was a native of Boston, and was born in the year 1778; he prepared for the ministry in Harvard University, where he was the class-mate of Dr. Channing, for whom he always cherished a lively regard—and of whom he says in the introduction to his lately published volume on the Ministry at Large, that “his friendship had strengthened, his sympathy had sustained, and his encouragements had cheered him through every stage of his ministry.” After completing his theological studies he was ordained as pastor of Chelsea, a village in the neighbourhood of Boston, in 1801. Here he remained in the faithful discharge of his duties, devoted, in no common degree, to his small but affectionate flock till the autumn of 1826, when he was compelled by bad health to resign his charge.

Previously to his removal from Chelsea, his thoughts had been directed to the condition of the poor, and to the necessity of a fuller provision than had at that time been made for their wants. “When then,” to adopt his own simple statement, “by the loss of health, I was disqualified for preaching twice every Sunday, I did not feel that I was called to relinquish the Christian ministry. Its interests, next to those of my own moral state and of my family, were the paramount interests of my heart. I could still in part take charge of a pulpit, by preaching once every Sunday. I could also hold conversation with others, when I had not strength to preach to them. And I knew that in Boston, my native city, the number could not be small—though I had then no suspicion that it was what I have found it to be—of those who were unconnected with its places of worship; and who were, or thought themselves, too poor to form and to maintain this connexion. Under these circumstances, I came to the city, that I might here seek for families of this class; do what I could to bring them into connexion with our churches; and, where this object could not be

effected, to serve them otherwise, as far as I might, in the offices of the Christian ministry." He commenced this ministry in November, 1826; and it might be a grateful and encouraging task to survey its small beginning in an obscure and retired chamber, in contrast with its present condition, its spacious chapels, its attentive congregations, and the various gifts, and widely-extended influence of those who have in succession devoted themselves to this work. To Dr. Tuckerman belongs the honour of originating this ministry in Boston; and he had the satisfaction, long before his death, of witnessing from it many precious fruits. Multitudes of the poor and afflicted, of the tempted, and spiritually destitute; of strangers who were friendless, and were compelled to confess 'we have no certain dwelling-place;' of widows whose earthly stay and prop were taken; of children who, in their touching appeals for help, might say—'We are orphans and fatherless—our mothers are as widows;'—of the unworthy too, and abandoned, the intemperate and the dissolute, who had "ceased from the temple," and were strangers to the peace of God's Sabbath, and the blessed encouragement of prayer; who had lost their self-respect, and with it their generous confidence in their fellow-creatures:—these, and such as these, were in their turns, and according to their necessities, the objects of his paternal counsels, of his disinterested charity, and his earnest prayers. And there are multitudes even now in the city where he ministered, who thankfully remember—as indeed they have reason—his friendly sympathies, his faithful warnings, and in instances not a few, the good fruits that followed them. While doubtless there are those who, having gone before him to a world for which his ministry had helped to prepare them, will greet with a joyful welcome their spiritual friend and father, and bless the counsels that had guided them thither.

When at length compelled, by a long illness, to relinquish his labours among the poor, he occupied the leisure which an uncertain state of health allowed him, in writing a series of Letters on the Principles and Results of the Ministry at Large in Boston, which have already obtained a wide circulation, and it is much to be regretted that they have not been re-published in England.

The closing year of his life furnished frequent occasion for his submission and filial trust. Months of pain and infirmity were allotted him: and he was called to meet the last summons amidst strangers at a distance from his home. But the kindnesses he had shown to others, were returned in large measures to himself. He felt that even in a foreign land, he was not alone, because the Father was with him. Though he was not without some natural wishes to return, and to die among his friends, he still felt that all is right and all is kind under the perfect government of God; and to Him whom he had served with his whole heart in the gospel of his Son, he meekly resigned his spirit.

The remains of this good man have been removed, according to his own desire, to his native city, which was also the scene of his most interesting labours; and have been deposited in the cemetery of Mount Auburn, near, we believe, to those of Dr. Noah Worcester. A service on the occasion of his death was held in Pitt-street Chapel, which had been erected in connexion with the Ministry

at Large. The chapel was entirely filled. The service was simple, appropriate, and improving. It was opened with prayer by Rev. R. C. Waterson, one of the Ministers at Large. Singing followed, and a funeral discourse was pronounced by Rev. F. T. Gray, who had been long associated with the deceased, and was his immediate successor in the missionary work.—It was a rapid sketch of the life, labours, and character of Dr. Tuckerman. The delineation of his character was confined to a few points, but these were brought out with great distinctness and force, especially his strong faith, confidence and trust in God, together with his benevolence and love for the poor, the friendless, and the forsaken; and their justness and fidelity were responded to, by every hearer.

DIED,—On the 5th of May, in the 26th year of his age, and in consequence of the bursting of a blood-vessel, occasioned by the rashness of his horse, when on his way to Belfast, on the morning of that day,—Mr. ROBERT WILSON, of Ballymorran, Killinchy. This truly amiable man became a sincere and devout Unitarian, by searching the Scriptures; and was highly esteemed by all his acquaintances of every communion. He had an excellent taste for music, and was well acquainted with some of the best English poets. He has left an affectionate wife to mourn the loss of an attached and kind husband.

On the 15th inst. MILLICENT, youngest daughter of Mr. GRAY, Graymount.—Endowed with many attractive qualities, and possessed of a heart peculiarly warm and tender, this young lady enjoyed in no ordinary degree the love of her immediate relations and friends. At that period of life when the world is most fascinating, her mind naturally indulged in all those pleasing anticipations, which hope scatters on the path of youth; and little could her relatives dream that even at this season of joy there was a canker worm at her heart, stealthily gnawing her thread of life—yet such was the will of an inscrutable Providence. A disease which medical skill could not alleviate, gradually withered her strength, and carried her to an early grave. But even in suffering, she was not left without many alleviations—all that friendship could do, was anxiously done for her—all that religion could impart, to comfort and sustain, she shared. She was enabled by divine grace, to look forward to her departure with an anxious desire for its approach, and nearly the last words she uttered, before she fell asleep, were those of that Saviour whom she loved, “Father, into thy hands I commit my spirit.”

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OBSERVATIONS ON THE SIXTH REPORT OF THE
COMMISSIONERS OF NATIONAL EDUCATION IN
IRELAND.

IN the commencing paragraphs of this document, the Commissioners enter into some statistical details, showing the progress made by the system of instruction administered under their direction. It appears that, on the 1st of January, 1839, the Commissioners had under their controul 1,384 schools, attended by 181,264 pupils: and that they had made prospective grants to 190 schools, not then in actual existence, which it was expected would be attended by 38,000 pupils: making a total of 1,574 schools, actual and expected, under the direction of the Board, on the 1st of January, 1839: and of about 219,000 pupils. On the 1st of January, 1840, the number of actual schools was 1,581, attended by 205,000 children: the number of expected schools was 357; the estimated attendance upon which amounted to about 63,000: making a total of 1,938 schools actual and expected; and of 268,000 children: and showing an increase, in the course of the year, of 364 schools, and 49,000 pupils. This must be regarded as satisfactory evidence of the confidence reposed by the public in the Commissioners and the system, as then administered.

The report then adverts to the check which the system of National Education has lately received in one district, (Connaught,) through the efforts of a "Roman Catholic Prelate," (the Most Reverend Dr. JOHN M'HALE or as

he now signs himself JOHN TUAM, the Roman Catholic Archbishop of the Province,) "who formerly sought aid for a school, which, under the circumstances of the case, the Board could not grant."

"Several Schools in those parts of the counties of Galway and Mayo, in which he exercises spiritual authority, have ceased to be in connexion with us, and the operation of others, which are vested in trustees under the board, has been suspended until new trustees and managers shall have been appointed. The patrons of all were, with a single exception, Roman Catholic clergymen, and appear to have acted entirely under the orders of the prelate alluded to. In one communication only have they stated any grounds, save his will, for withdrawing from the board, and in that communication, which is signed by thirteen clergymen, they express themselves as follows:—

"We, the undersigned, feeling that the system of National Education, as at present constituted, can never enjoy the confidence of the Irish people; and considering the abuses that have been proved in the allocation of the funds entrusted to that body, do hereby, in conference assembled, withdraw ourselves from any further connexion with the Board of Education, and we request the secretary to signify to the Commissioners, that we shall entertain no further communication or connexion with them.'"

The Commissioners very properly advert to the vagueness of the objections here stated. No fault is found with any part of the system administered by the Board, nor with any one act of the Board itself. It is only stated that the system "*as at present constituted*, can never enjoy the confidence of the Irish people:" an assertion, which, coming from such a quarter, we feel justified in understanding as a declaration that the subscribers will not be satisfied unless the Most Reverend Father in God JOHN TUAM be installed as head of the Commission, and twelve or fourteen sturdy Roman Catholics, Bishops and laymen, be assigned to him as colleagues. (See *Bible Christian*, 3d Series, Vol. ii. p. 101.) This might tend to conciliate the confidence of some of the Roman Catholic clergy: but we doubt very much whether it would command the general approbation of the intelligent laymen of that communion: and it would manifestly create dissatisfaction and disgust in the members of all other sects. As to the distribution of the funds, the Commissioners are enabled to show, by reference to their published accounts, that Connaught, although *the smallest* province in Ireland both in extent and population, has obtained the *largest* share of the public money in

pecuniary grants from the Board: so that instead of being unjustly neglected, it has rather been treated with peculiar favour and extraordinary liberality. The whole case affords a melancholy instance of exorbitant ecclesiastical assumption, apparently called forth by personal feelings of disappointed spleen. The Commissioners were right in treating such an opposition with disregard: and it would have been well had they exercised the same unyielding firmness upon all other occasions of a similar kind.

Towards the close of the report the Commissioners state, that the information obtained from their Inspectors was, in general, very favourable, as regards the management of the schools built by aid from the Board, and conducted by teachers trained at the Normal School: and also with regard to some others: but it appears, that many schools are kept in unsuitable buildings, and are under teachers of inferior qualifications. This cannot be matter of surprise to those who are aware that the whole amount allowed by the liberality of parliament for public education in Ireland, only enables the Board to allot to the teachers in their schools, salaries, varying from £4 to £40: averaging £10, 8s. 0 $\frac{3}{4}$ d. to each, *per annum*! Allowing that from local funds, fees, &c. the teacher may be enabled to double his salary, (and this is more than we suspect is actually realized,) he will derive, on the average of cases, from his profession, an income of £20, 16s. 1 $\frac{1}{2}$ d. *per annum*! And for this pittance we expect the services of a teacher of proper qualifications for the instruction of youth! and we are disappointed to find that those who are in office are generally unfit for the task! and we are surprised to discover, that where we do, by some happy accident, find in one school out of a score, a teacher who possesses the proper qualifications, he is sure to abandon school-teaching, as a profession, very speedily, and to devote his talents and acquirements to some pursuit in which he may expect, by honest industry, to place himself above the weekly risk of nakedness and starvation! The Commissioners speak of a system of classification which they have adopted, and from which they expect an improvement in the qualifications of their teachers. We do not undervalue the importance of classification, nor deny its utility: but we are perfectly convinced that no system will effect the reform which is required, unless it be accompanied with a *very*

large increase of salary. We cannot expect the services of a teacher possessing the suitable intellectual capacity, learning, moral influence, and experience, unless we can afford him a professional income of at least £100 per annum *on the average*: and to effect this the salaries granted by the Board should range from £50 to £150 per annum. The Commissioners may hope to accomplish their object at a cheaper rate, by educating teachers in a training establishment, and then placing them in schools at small salaries: but this plan will fail: for, if the persons so educated possess the intelligence and culture requisite to render them fit for their offices, they will find so many more profitable modes of employing their attainments, that, after an experiment of a year or two, they will throw up their appointments and withdraw to other employments. The fact, in our view of the question, is very simple. No system of instruction will effect its object, unless it be administered by officers of suitable talent, character, and learning; and if we wish to retain talent and learning in the public service, we must purchase them at the market price. No policy can be more despicable than that which sacrifices the efficiency of so important a branch of the public service in order to save some £120,000, or £150,000 a year. This is shortsighted, paltry, pitiful economy. We can afford to lay out £72,000 whenever we please in building a stable or a jail: can we not afford to expend double that amount yearly in providing education for the persons who are hereafter to form the foundation of the social edifice, and to influence the destinies of this mighty empire?

But the part of the report which will exercise the greatest influence in the future administration of the system of national instruction, is that which relates to the arrangement lately entered into with the School Directory of the General Synod of Ulster. We extract from this part of the report, the following paragraphs, comprehending all that is necessary to elucidate the measures recently adopted by the Commissioners: and the statements which they have put forward in defence of their conduct.

“ III.—17. We had at the close of the last year 136 applications undisposed of, and having received several since, we have altogether 245 now before us, of which 62 are from ministers of the Synod of Ulster. The whole of these 62 appear consequent on a grant

which we have made to the Rev. Robert Stewart, D.D. a member of that body, and to which, therefore, and as it was attended by peculiar circumstances, we think it necessary particularly to advert.

“18. Your Excellency received a deputation from the school directory of the synod on the 24th of January last, when such members of the board as were able to attend were present at your desire. Upon that occasion your Excellency stated in substance:—1st. That the principle of the national system was one of equal right and justice to all classes of her Majesty’s subjects, and therefore that no advantage, save what was equally open to all, could be given to the members of any particular communion. 2d. That the board, having found it difficult to get full and satisfactory answers to the queries which have heretofore been sent to applicants for aid, had lately changed its practice, and had resolved in future to send queries only to its own superintendents, who would communicate with the parties to each application, make the necessary local inquiries, and then report the circumstances to the board for its consideration. 3d. That according to the fundamental principles of the system, the National Schools must be open to children of all religious denominations, nevertheless that the patrons of each might have such religious instruction given in it, during school hours, as they thought proper, provided such an arrangement was made as that the instruction so given should not interfere with or impede the literary business of the school, and that no children should be required to attend or be present at it whose parents or guardians disapproved of their being so. These explanations were deemed so far satisfactory, and it was arranged that an application should be made to the board for aid towards some one school, the actual circumstances and rules of which should be stated; that the board should come to a decision upon it without waiting in the particular case for any previous reference to their local superintendent, and that, whatever was done by the board with it should be done also upon every other, similarly circumstanced.

“19. Upon this understanding an application, of which the following is a copy, was laid before us by Dr. Stewart, accompanied by other members of the deputation, all of whom approved of it:—

“‘To the Commissioners of National Education.

“‘The name of the school is Correen; it is situated in the townland of Correen, in the parish of Skerry, barony of Lower Antrim, and county of Antrim, and is not near to any house of worship. Post-town Broughshane, about one mile and a half to the south-east. It was founded in 1818, built by private subscription, and a building grant of 30*l.* from the Kildare-place society. The house is 26 feet by 16 in the clear, and 7 feet high in the side wall. It is built of stone and lime, slated, and well fitted up with desks. It is all in one room, and wholly employed for the use of children: it is held by lease rent free.

“‘The school is under the management of a committee, chosen by the parents of the children; patron or superintendent, Rev. Robert Stewart, D.D. The times for reading the Holy Scripture

and for catechetical instruction are so arranged as not to interfere with or impede the scientific or secular business of the school, and no child whose parents or guardians object is required to be present, or take part in those exercises; and no obstruction shall be offered to the children of such parents receiving such instructions elsewhere as they may think proper. The school opens in the summer at half-past nine A.M., and continues till half-past five P.M., with the interval of one hour, from one till two for dinner. In the winter it opens at ten, and continues till three. In both summer and winter it is held during six days of the week. The school is open upon all days of the week, to the public of all denominations, who have liberty to inspect the registry, witness the mode of teaching, and see that the regulations of the school are faithfully observed; but no persons except members of the committee and the officers of the board, are permitted *ex officio*, to interfere in the business or management of the school. The books used, in addition to the Scriptures and the Westminster Catechism, are those sanctioned by the Kildare-place society. The number of children in attendance is 42, of which 20 are males. There is a registry and daily report book faithfully kept in the school. The children pay for reading, 2s., writing and accounts, 2s. 6d., English grammar, geography, &c. 3s. per quarter.

“In addition to a grant of books, the aid required is the sum of 8*l.* to pay at the above rates for children, whose parents, from poverty, are unable to pay, and whatever gratuity the inspector of the board may report the teacher to deserve.

“Signed on behalf of the school,

“ROBERT STEWART, Patron.

“Broughshane, 24th January, 1840.”

“20. It appears to us that the rules of the school for which aid was thus sought were compatible with the principles of the national system. We therefore granted the desired salary of 8*l.* a year and a stock of books.

“21. The school, as your Excellency will observe, is conducted by a committee *chosen by the parents of the children*; the time for religious instruction is so arranged *as not to interfere with the scientific or secular business of the school*; no children are required to be present at it whose parents or guardians object to their being so, and such children are permitted to absent themselves whenever their parents or guardians think fit for the purpose of receiving such religious instruction as they may provide for them. All this, in substance, agrees with the regulations of a school, called the Temple Meeting-house School, to which we granted assistance in 1833, after having explained our views fully in a letter, which has since been published with our reports, and of which the following is a copy:—

“Education Office, July 25, 1833.

“SIR—I had the honour of submitting to the Commissioners of Education your letters of the 16th instant, in which you desire to know whether aid can be extended by them towards the Temple Meeting-house School, the business of which you state to be con-

ducted in the following manner—namely, that it opens at ten o'clock, and closes at three; that the attention of the pupils is confined until two each day to the usual literary education; that the books used by the children are those formerly supplied by the Kildare-place Society; that the last hour is employed in reading and instruction in the Holy Scriptures by such pupils as are advanced to an Old and New Testament class, if permitted by their parents to join in such an exercise; that those who are not so advanced, or who are not allowed by their parents to read the Word of God, may either pursue the usual routine of business of the school, or retire if they please; and that Saturday is employed in directing the attention of those who have entered a Scripture class to what they may have been doing during the week, and in catechising those who have, in their knowledge of the Scriptures. The Commissioners having considered your letter, desire me to state the regulations of the Temple Meeting-house School appear to them to agree in principle with those by which they are governed.

“The rule that the hours from two till three of each day, except Saturday, shall be employed in reading and instruction in the Holy Scriptures, is quite compatible with the regulations of the Commissioners, provided that such children only as are directed by their parents to attend, be then allowed to continue in the school, and that all others do then retire. And with respect to the exercise on Saturday, it also is compatible with their rules, provided that those children only shall attend upon that day whose parents direct that they shall join in reading or receiving instruction in the Holy Scriptures, so that an opportunity be thus afforded for all others to receive such religious instruction at that time as their parents or guardians shall provide for them. As you mention that you occasionally visit the school to mark the progress and administer such instruction as the circumstances and capacity of the children may require, the Commissioners desire me to observe, that it is of the essence of their rules, that religious instruction should be given only at the time specially appointed for that purpose, and that children whose parents do not direct them to be present at it, should previously retire. The Commissioners having thus explained their views, and anticipating that you will conform to them, direct me to signify their readiness to make a grant toward the support of the Temple Meeting-house School, on your returning the paper, which I herewith transmit, properly filled and signed.

“I have the honour to be, sir, your obedient servant,

(Signed)

THOS. F. KELLY, Secretary.

“22. In the Temple Meeting-house School, the time for religious instruction was from two to three o'clock; but the particular time is immaterial, provided it be, as it is in the present case, so arranged as not to interfere with, or impede the scientific or secular business of the school; and that no children shall be required to attend, or be present at it, whose parents or guardians object to their being so. Then as to affording a general opportunity for religious instruction, children who did not take part in the religious exercises of the Temple Meeting-house School were allowed to absent themselves on Saturday, for the purpose of receiving religious instruction

elsewhere; and in the Correen School, they are allowed to absent themselves for the same purpose, whenever their parents may direct them to do so."

After some paragraphs of mere explanation the Commissioners continue:—

"28. We are aware, of course, that schools in which the patrons themselves provide religious instruction for children only of a particular communion, leaving it to the parents or guardians to provide it for all others, bear in some degree a *peculiar religious aspect*; but schools of such a description, when connected with Presbyterian Meeting-houses, appear to us to stand upon the same principle as schools connected with communities of the Roman Catholic persuasion, and to these we have been, from the commencement of our labours, granting aid, having communicated with his late Majesty's government upon the subject, and been sanctioned by it in doing so.

"29. Indeed, schools in general, which are under the direction of persons only of one communion, may be considered to bear a distinctive stamp; but, although we are required to give a preference to applications signed by persons of different persuasions, we are not required to restrict aid to cases of that description."

To these extracts from the report of the Commissioners of National Education, we may here subjoin one from an address presented to the Lord Lieutenant in July last by the "*General Assembly of the Presbyterian Church in Ireland*"—which, as our readers will recollect, is the name assumed by the united body formed by the junction of the General Synod of Ulster and the Seceding Synod. They thus address His Excellency:—

"We desire to return our humble and most respectful thanks, for the interest your Excellency has taken in procuring such modification of the rules of the Education Board, as has enabled us to obtain aid for our schools, in strict conformity with our immemorial Presbyterian system and practice."

To which His Excellency thus replies:—

"I am truly glad, that the modification which has taken place in some of the rules of the Education Board, has enabled you to extend to your schools the benefits of the National System of instruction. Much, however, as I approve what has been done by the Board, in that respect, I am bound to inform you, that it was the spontaneous act of the Commissioners themselves, without any suggestion or interference of mine."

Several important questions present themselves to our minds on reviewing these extracts and the documents from which they are taken.

The first is, whether the system of National Education has undergone *any alterations or modifications*: or whether

it continues, in all respects, as it was when it was originally propounded to the acceptance, and when it obtained the sanction and approbation of the Irish people. We should not have thought it necessary to advert to this point, had not some of the defenders of the Board, more strenuous, as it appears to us, than discreet, affirmed that *no change* had taken place: and even held up those who maintained the contrary position, as calumnious assailants of the Board and enemies to National Education. It will be seen that the Members of the Synod of Ulster thank the Lord Lieutenant for the "*modification* of the rules of the Education Board which enables them to obtain aid for their schools," &c. The Lord Lieutenant expresses himself as gratified to find "that *the modification* which has taken place in some of the rules of the Board has enabled the Synod to extend to its schools the benefits of the National System of Instruction:" while His Excellency is very careful to throw the entire responsibility of the change upon the Commissioners alone. The Commissioners themselves are so far from denying that there has been any change, that they point out, and endeavour to justify, a very great and comprehensive alteration of the conditions upon which pecuniary grants were formerly made to schools. Formerly the Board itself laid down certain rules, to which the conductors of schools receiving aid were required to conform: at present the framing of regulations is left to the local patrons: their rules are to be submitted to the Board: and, if approved, the grant is passed. In the example selected for illustration of the system, a very important departure is made from the rules formerly enforced by the Commissioners. (See the rules of the Correen school as given in the report, and above extracted.) Under these circumstances to deny that a great and important alteration has taken place, is to deny a fact which is solemnly affirmed by all the parties concerned, the Synod, the Government, and the Commissioners themselves. The change is undeniable: nothing but blind and bigotted partizanship can induce any man to contradict it.

What then is the nature of this change? We think it briefly amounts to this. Under the former system, every school was required to afford instruction, accommodation, and facilities, *to all sects, equally and indiscriminately*: —

under that admitted and sanctioned in the case of Correen, there will be, in each school, *one sect, which will be treated with peculiar favour*, and enjoy exclusive privileges: the pupils belonging to this sect will be carefully instructed in the doctrines and catechisms of their church; but this advantage, if such it be, will be withheld from the children belonging to other denominations. They will not, indeed, be required to be present or to take part in the religious exercises of the favoured sect, *if their parents or guardians expressly object to their doing so*: otherwise, it would seem, they will. They will also be permitted to receive religious instruction, *in other places*, if their guardians wish it: but no religious instruction will be given in the school, except such as is approved by the favoured and privileged sect. We do not mean to insinuate that *the same sect* will be favoured or privileged, in this manner, in all the schools under the Board: on the contrary His Excellency expressly declared on the 24th of January, with the concurrence of the Commissioners, that “no advantage, save what was equally open to all, could be given to the members of any particular communion.” Probably there will, in different localities, be a great diversity of schools: in some the Roman Catholic religion will be favoured: its doctrines and catechisms will be exclusively taught, and all other sects, will be treated as dissenters:—in others the Church of England will be the privileged sect:—in others the Methodist:—in others again, the Calvinistic Presbyterian:—and in a few, perhaps, the Unitarian faith will be sanctioned and alone inculcated. Every school will have its own established church: and all other systems of religion will be rigidly banished from its precincts. This, it will at once be perceived, is a wide departure from the former plan: by which all sects met in the school upon a footing of perfect equality, and none were favoured with exclusive privileges.

The nature of the change will perhaps be made more obvious by placing in juxtaposition the old rule respecting the visits of religious pastors, which the Commissioners, after mature deliberation, retained and embodied in their *Fifth Report*, and that contained in the application from Correen School, above given. We have marked in Italics those expressions which most distinctly show the diversity between them.

ORIGINAL RULE

Enacted by the National Board.

One day in each week, or part of a day, (independently of Sunday,) is to be set apart for the religious instruction of the children: *on which day, such pastors or other persons as are approved of by the parents or guardians of the children, shall have access to them for that purpose, whether those pastors have signed the original application or not.* The managers of schools are also expected to afford convenient opportunity and facility, for the same purpose on other days of the week.

CORREEN RULE

Sanctioned by the National Board.

The school is open upon all days of the week, to the public of all denominations, who have liberty to inspect the Registry, witness the mode of teaching, and see that the Regulations of the school are faithfully observed: *but no persons, except members of the Committee, and officers of the Board, are permitted, ex officio, to interfere with the business or management of the school.* The books employed, in addition to the Scriptures and the *Westminster Catechisms*, are those sanctioned by the Kildare-Place Society.

It also deserves notice, that the original rule of the Board prohibits the holding of political meetings in school-houses receiving aid; or the conversion of them into places of public worship; but the Correen Application is entirely silent on these points: from which we presume, that it is not intended to enforce the ancient rule in the case of schools claiming under the new arrangement.

Is this change an improvement? We think it the reverse. We consider the alteration as a change greatly and decidedly for the worse. We may view it first on the supposition that children of a great number of sects are gathered together in a National School, for the purposes of general education. The religious exercises prescribed by the favoured sect, are statedly performed, and none other are allowed to be performed in the school. Thus a broad line of distinction, and one of a very invidious kind, is laid down between the pupils: and a brand of disrepute is at once stamped on the sect or church whose religious exercises are prohibited. Hence will arise feelings of overbearing assumption in the minds of a part of the pupils: and of proud vindictive resistance in the other: and the evils which the nation at large has experienced from the system of ascendancy in the state, will be felt in every National School, and perpetuated to future generations. But the greatest danger which we apprehend is, that in a short time, the children of every sect, except the

privileged one, will be withdrawn from the schools: each church will endeavour to establish a school for itself; and to this all the young of that denomination will flock together,—and there they will be congregated, without any intermixture of the children of other denominations. There will thus, we apprehend, be found in many districts a Roman Catholic School, teaching the Roman Catholic religion only, and frequented by Roman Catholics alone: a Church of England School, frequented only by Church of England children: and a Presbyterian School, frequented exclusively by the children of Presbyterians. We apprehend much evil from this drawing apart, this forcing asunder the young of the different sections of the community. Instead of forming friendships with each other, the influence of which might, in after life, assuage the bitterness of sectarian or party animosity, they will, in their earliest and most susceptible years, learn a practical lesson of alienation and estrangement, perhaps of aversion and disgust; these feelings will grow with their growth and strengthen with their strength: and render division and strife immortal in our unhappy land. In all this we have gone upon the supposition, that every sect will have a school of its own, established in every locality: but in many places this will be impracticable. In the Centre, South, and West, of Ireland, Protestants are so thinly scattered, that in several districts, embracing entire counties, it would be impossible to gather together a sufficient number of Protestant children, of the humbler classes, to form a school, in any one neighbourhood. Hence, in these wide districts, *all the schools must be Roman Catholic*: the entire working and practical effect of the National System will there be in favour of the Roman Catholic Church; and will tend to aid that absorbing power which always belongs to the local majority. It will thus tend to hasten the decline and fall of Protestantism in several quarters, where it still retains a lingering and precarious existence. The same will probably be the case with respect to several districts in the Province of Ulster: only that the majority there being on the side of Protestants, the working of the system will be in favour of Protestantism, and adverse to Catholicism. In all cases, the sect which forms the minority, will either be obliged to lose the advantage of the National System altogether, or else

to accept education under the auspices, and subject to the controul of an adverse church: and thus, as they will view the question, they will be reduced to the alternative of abstaining from intellectual food, or receiving it in combination with spiritual poison. To this unhappy arrangement we most strenuously object. We wish for general education,—open to all classes indiscriminately: and free from party or sectarian bias. And here we cannot but recal the statements given in the 28th and 29th paragraphs of the Report, as above extracted: which prove that the Commissioners are fully aware of the tendency of their acts to establish all over the country a number of schools bearing "*a peculiar religious aspect.*" They state, indeed, that such schools, belonging to the Roman Catholic church, were endowed by them from the beginning. We must say that their bitterest opponents in 1833, 1834, and 1835, never charged them with so glaring a departure from their avowed principles and published declarations, as that which they have here put forward in their own defence. Had they at that time stated, as they now do, that they were making such an invidious distinction, in contravention of their own rules, and in favour of the Roman Catholic religion, or indeed *of any particular system of faith*, we feel confident they would not have been supported as they were, by the wise, the liberal, and influential men of all parties; without whose advocacy the plan would have fallen to the ground, amidst the clamour of an intolerant opposition.

The spirit of the new arrangement may be judged of from one fact. The Rev. JAMES MORGAN was one of the deputation from the Synod, to whom the Board granted or announced the concessions stated in the Report. With these concessions he was well satisfied, and has declared that they embrace every desirable object. Now we remember that this Rev. Gentleman stated, in one very clear and pithy sentence, what he considered to be the leading and indispensable object of every good system of National Education. "*We want to make proselytes!*" exclaimed Mr. MORGAN, in 1832, amidst the vociferous applause of a numerous assemblage of the opponents of the board. This declaration he has never since retracted, modified, or explained. It follows, therefore, that he, at least, regards the system henceforth to be pursued, as one that will facili-

tate the making of proselytes. We feel quite assured that for this reason it has obtained his support and that of many others holding substantially the same views of the education of youth. We have no doubt that an attempt will be made to carry on a system of proselytism throughout the country, under the mask of National Education. That the attempt will be successful, is what we by no means believe: but regarding all such attempts as unjust, fraudulent, and irreligious; regarding them as equally foolish and mischievous, we cannot but regret that the Board should for a moment have lent to them, even *apparently*, its encouragement and countenance.

Was then, this change necessary? Had the National System failed of its object, upon the methods originally adopted? Had the result demonstrated that without modification, it could not obtain the confidence of the country, and must be abandoned? The statistics in this Report demonstrate the reverse. The Board had, in the sixth year of its operations, 268,000 children receiving instruction under its patronage: the number was increasing at the rate of nearly 50,000 a-year: opposition was hourly slackening in its zeal and force; honest men, who had been misled by the reckless falsehoods unblushingly published by the enemies of the system, were rapidly opening their eyes to the light of truth and fact: and were daily giving in their adhesion. Interested parties, who had joined in the outcry from factious motives, finding that no good was thereby to be effected for themselves, were retiring from the unprofitable contest. The Synod of Ulster, for whose especial benefit the new arrangement has been made, would have been unable to prolong its opposition. Its own School Directory had utterly failed, for want of funds and public sympathy: and the greater number of its schools would soon have been placed under the Board, upon the old system: and would have been glad to be allowed to partake in its advantages upon the original terms. Yet, notwithstanding all these circumstances of prosperity and promise, it has pleased the Commissioners and His Excellency (for the statements in the Report render it impossible to exempt him from all interference in the matter,) to sanction an alternative, which has violated the original principles of the system; disgusted the real friends of National Education; chagrined and mortified the men

who stood by the Board in the day of the battle and the storm: and, to crown the climax, has called forth the unqualified applause of Dr. COOKE, and his myrmidons in the Synod of Ulster! Whatever may have been the case before, it is henceforth practically decreed, that no more schools shall be established, justly entitled to be designated *National*: all those which are now to be set on foot are to bear "*a peculiar religious aspect*:" that is, they are not to be *National*, but *Sectarian* Institutions; though patronized by the Government, and endowed from the finances of the state. Others may see in all this matter for triumph and congratulation: for ourselves, having approved, and humbly, but zealously defended the general principle of the original system, we cannot but view the sweeping and unnecessary change which has taken place, as an event to be lamented and deplored.

There remains one farther topic, on which we wish to say a few words. What is the conduct to be pursued, under existing circumstances, by those who disapprove and deplore the recent departure from the old rules and principles of the National Board? Ought they to withdraw at once from all connexion with the Commissioners, and refuse the aid which the system affords, to those who are engaged in the superintendence and management of schools? In our humble opinion, this would be both foolish and wrong. It would be foolish to refuse an advantage which the Board offers, because that advantage may be, in our opinion, greater than the Commissioners are justified in bestowing. We assume that the Board are willing, agreeably to the declaration of the Lord Lieutenant, (*see par. 18 of Report above-quoted,*) to grant to all other communions, the advantage obtained by the General Synod of Ulster. Now if other denominations refuse these advantages, the consequences will be, that the whole of the funds set apart for National Education in Ireland, will, in effect, be thrown into the hands of the General Synod alone, and employed in promoting its views exclusively. This is an object which we do not feel ourselves called on to promote. We would, therefore, exhort every one who agrees generally with the views stated in this paper, to claim the aid of the Board for his school or schools, upon the exact conditions stated in the Correen application, *mutatis mutandis*. There is neither reason

nor justice in allowing the minister of the Synod of Ulster to come into our schools to catechise any of his children who may be in attendance, if we are not permitted to go into his school, to administer religious instruction to such of ours as may be in attendance there. There can be little doubt that the aid of the Board will be claimed by the Directors of the Synodical Schools, for every school which is under their controul, upon the terms stated in the Model Application above given. There is every reason to expect, that the assistance so claimed, will be very generally, perhaps in every instance, granted. It is highly probable, that the schools under the influence of the Roman Catholic Clergy, will also receive aid, upon similar conditions: that is to say, upon condition that the catechisms and religious standards of the Roman Catholic Church shall alone be employed in them: nor is it at all unlikely that in a few years a considerable number of Church of England Schools will be placed in connexion with the Board, on the same terms, *mutatis mutandis*. If then the liberal dissenters hang back or refuse, the consequence will be, that in every National School throughout the kingdom, a system of religion will be taught, which they regard as most erroneous: that many of their own children will be exposed daily to the influence of such erroneous teaching, either directly or indirectly: that not one of their own religious teachers will have access even to a single National School, for the purpose of impressing just religious views upon the minds of such children: and that, in consequence, their young people educated in such seminaries, so far as the system takes effect, must either grow up ignorant of religion altogether, or imbued with opinions which their parents regard as mistaken and injurious. We say therefore to the liberal dissenters, keep yourselves upon a footing of equality with other religious bodies, by claiming aid from the Board for your schools: and by securing the advantages which the present arrangement allows to all other sects. But at the same time, show that you disapprove of the recent alteration in the plan and procedure of the National System: and exert your influence to endeavour to bring it back to the state in which it was, when it obtained the enthusiastic confidence of the Irish people; when it was supported by the approbation of the liberal, enlightened, and philanthropic members of the commu-

nity; and when it was honoured with the bitterest hostility and most unrelenting opposition of all the friends of faction, bigotry, and intolerance throughout the land; the men whom the Commissioners have now taken to their bosom; in whose favour they have discarded their original rules and principles: and at whose bidding they have already begun to dispense their patronage. There is no inconsistency in the conduct which we thus recommend: for it is surely allowed by the strictest code of honour and morality, to accept a benefit which requires of ourselves no sacrifice or concession of principle, and which enables us to be more useful to our fellow-creatures; while, at the same time, we endeavour to bring back the persons, through whose hands the benefit comes, to the maxims of wisdom and public duty, from which, we think, they have, for a time at least, allowed themselves to swerve.

ON AMERICAN SLAVERY.

To the Editor.

34, Eccles St. Sunday Evening, 2d Aug. 1840.

DEAR SIR,—I believe that Unitarianism (as we understand the word) and Christianity, are synonymous; and as no man who holds his brother man in slavery can be a Christian, so no slave-holder can be a Christian Unitarian. These ideas have been running through my mind, since I read, this morning, the Rev. G. F. SIMMONS's letter in the last number of *the Bible Christian*, and I have felt a deep anxiety that Irish Unitarians should bear their testimony, with Christian firmness, on this important topic.

Mr. Simmons does not allude to slavery in his letter. He speaks of the "extreme hospitality," with which he was treated in Louisiana. If he be an Irish clergyman, I fear he has been blinded by that hospitality; and that he has not borne a faithful testimony against the horrible and atrocious system of slavery which exists there, and in other southern states of the American Union. If he be a resident in America, and either a holder of slaves himself, or in communion with *professing* Unitarians guilty of that great sin against God and man, let us, my dear Sir, renounce all religious fellowship with him and them. If he be an Irish minister of our pure and holy belief, let us

call on him in earnest and affectionate terms, to denounce the enmity of our blessed Saviour against the crime of holding our brother in bondage; and to preach, that we cannot acknowledge, as brethren in Christ, any man guilty of such wickedness. At the late Anti-Slavery Convention, held in London, the important question was fully discussed, as to whether Christian churches should keep in fellowship slave-holders; and after a full and deeply interesting debate, carried on by many clergymen of various persuasions, and numbers of our most talented lay members, it was unanimously resolved, that Christian fellowship should not be held with such men, as long as they continued so polluted. Unitarians are, in an especial manner, called on to maintain this high standard of Christian purity. I am bold to say, that the man who holds his brother in bondage cannot be a Christian; he neither "does justice, loves mercy, nor walks humbly before his God;" he robs his victim, he flogs his victim, and he debases the image of his Creator. I may, my dear Sir, be told, that all slave-holders do not deserve this character, but I believe there is not a single exception to be found. Man can never be safely trusted with irresponsible power. In the case of the slave-holder, his whole authority is based on robbery and injustice; one man may be less cruel than another; but he only serves to throw a semblance of virtue and benevolence over a system of villany and crime, so great and so appalling, that men, who do not take the trouble to become acquainted with its details, deny their very existence, when they are mentioned in their hearing. It is only in the atmosphere of slavery that *its* horrors can be breathed. To give you an idea of the shocking wickedness of American slave-holders, I was this day conversing with a gentleman who has just come from New Orleans, and who by no means sympathises with me in my detestation of slavery; he told me he has frequently heard slave-holders say, "*they would as soon stick an abolitionist as they would a pig*;" and that I would be killed with a bowie-knife before I was twenty-four hours there, if I dared to give utterance to my feelings. I would refer you and your readers to a small work published in New-York by the American Anti-Slavery Society, called "American Slavery as it is,—Testimony of a Thousand Witnesses." This little book contains a well

authenticated series of crimes and horrors, such as I believe have never before been given to the world. It is, indeed, my dear Sir, high time for us, and for all who bear the Christian name, to come forward and utter a loud and soul-stirring denunciation of slavery, let us be as "bold as truth," in our testimony against it, so as to clear our own consciences, and do our best to relieve our miserable and infatuated fellow white men, who are bound in heavier chains than those with which they fetter their poor helpless black brethren. If these sentiments should reach the American shores, and meet the eyes of Christian Unitarians who abhor slavery, and who cry out against it, I would affectionately offer to them the tribute of my heartfelt respect. I know something of the dangers they have to encounter, and I know something also of the holy, the happy feelings which support them. For mere professing Unitarians, who rob and plunder the negro, I entertain no respect; and these feelings will, I hope and believe, find a response in the heart of every true Irish Christian Unitarian. May they all take every opportunity of giving expression to their feelings, so that they may be well known as co-labourers in the glorious work of "breaking or loosing the heavy burthens, and letting the oppressed go free." If the Rev. Mr. Simmons be a faithful representative of *our* opinions, he will not be displeased with my plain speaking, nor will "the little band of our brethren in Jackson, Louisiana," feel hurt with me; if they be able to bear the *truth*, they will, on the contrary, rejoice to find that we sympathise with them, on account of the difficulties to the spread of Christianity, by which they are surrounded. One noble-minded man, who lives in their territory, MUNROE EDWARDS, Esq. has lately set free 163 slaves at a pecuniary loss of 120,000 dollars. America now presents to the world some of the noblest-minded men who have ever existed,—God's real nobility,—let us honour them in our hearts, and urge others to "go and do likewise."

Yours, my dear Sir, faithfully,

JAMES HAUGHTON.

SUNDAY-SCHOOL ODES, No. II.

FOR THE SCHOOL.

COME, let us join, before the throne
Of grace, to make our wishes known:—
Prayers are the golden cords that tie
Our spirits to Eternity.

Wisdom and love—Good Lord! impart
To every head,—to every heart;
In our assembly be Thou near,
Else fruitless is our coming here.

Receive and keep this little flock;
Grant us thy spirit, to unlock
The treasures of instruction, stored
In every passage of thy word.

Teach Thou the Teachers, so that they
May feel with deep humility,
How sacred is the charge they hold,
To feed the lambs of Jesu's fold.

Follow their efforts with success;
Dispose the young, with cheerfulness
To pay respect to every rule;
Hear, Lord! and bless our Sabbath-school.

H.

 REMARKS ON THE LOGOS, AND THE PROEM TO
THE GOSPEL OF JOHN.

By what authority have Trinitarians here interpreted "*the Word*," of Jesus Christ? Had the evangelist meant to say so, would he not have told us plainly,—“In the beginning was Jesus Christ, and Jesus Christ was with God, and Jesus Christ was God?” That he has not said so, is to me, at least, a presumptive proof that such was not *his* meaning.

Again I ask, for what reason is the phrase, “Word,” printed *in this place* with a capital letter, if it be not to mislead the English reader? What difference is there betwixt the phrase *ὁ λόγος* here translated “the word,” and *the very same phrase similarly translated* in JOHN xiv.

24; xii. 48; MARK iv. xiv; ACTS x. 36; xvii. 11; and a multitude of other places? If we turn to the first reference, we will find that "the word," does *not* mean Jesus Christ, but the *Gospel* or doctrine which he preached;—"and *the word* which ye hear is not mine, but the Father's which sent me." The same is its meaning in the other places to which I have referred. JOHN xii. 48; "*The word* that I (Christ) have spoken, the same shall judge him in the last day."—MARK iv. 14; "The sower soweth *the word*."—ACTS x. 36; "*The word* which God sent unto the children of Israel, preaching peace by Jesus Christ."—ACTS xvii. 11; "They received *the word* with all readiness of mind." Why should the phrase have a different meaning here? Does not the evangelist simply mean to tell us,—“In the beginning was the word, or Gospel; and this word, or Gospel, was with, or existed in the mind of, God; and this word, or Gospel, was God, that is, the will of God?” In the original it is, “and God was the word.” Now, in 1 JOHN i. 5, it is said, that “God is light,” and again, iv. 8, “God is love,” evidently analogous expressions. Had the former passage been rendered thus;—that “*light is God*,” what a proof *it* would have been of the Deity of Christ! Christ calls himself “the light of the world,” and as the “light is God,” *ergo*, Christ, the “light of the world,” *is God*! What a loss to Trinitarians this omission in the authorized version!

In confirmation of the above explanation, however, let me submit to the reader a few remarks. In the first place, let it be borne in mind, that the evangelist is about to narrate the history of that Gospel, and the manner of its introduction to the world. He is about to tell us what it is,—to depict it as manifested in the life, teaching, and actions of Jesus Christ; and in doing so, it is but natural that he should set out by informing us of its origin,—by ascribing it to its true source and author, the Eternal God. This commencement is not only the most natural one, but one which the great importance of his subject would most likely prompt; and one, in some degree necessary to claim the attention, and ensure the respect of the Gentile nations, for whom John partly wrote, and who might, otherwise, have been disposed to treat his narrative with less consideration.

Secondly. But it cannot be doubted, that John wrote

also for the benefit of the Jews. Now, the Jews had a saying, that "the law was before the world was created." (See Lardner on the Logos, who states this on the authority of Grotius, who refers his reader to the *Thalmud de Votis*.) This saying, therefore, might lead John to assert the same of the Gospel of Christ,—that it too was from the beginning or before creation,—thereby to attract the attention of the Jews, to convince them that it was not a scheme of man's devising, but that it had existed from eternity in the mind of God.

Thirdly. We have seen that Trinitarians attach widely different significations to the phrase *ὁ λόγος*; in one place, and one only, interpreting it of Jesus Christ; in all others referring it to the Gospel of Jesus. Now, I ask, is not this license in interpreting the phrase an act of injustice to the sacred historian? Would the evangelist, if at all fitted for the office, have used the same phrase in so widely differing senses, without some intimation to lead us to his meaning? Do we not invalidate his character as a writer, by taking such license with his words? And should we not, in justice to him, explain the same phrase in the same way, wherever it occurs, save where the connexion requires a different rendering. Now, that by this phrase John meant Christ's doctrine or Gospel, is abundantly evident from the above examples, and many others that might be adduced from his writings. This is, in fact, its usual signification in the New Testament. If Trinitarians assert that it has a different meaning here, it devolves upon them to establish that fact. Their *ipse dixit* should not be assumed as proof. They should show some reason for explaining it differently in this place; and if they fail in this, the evangelist should be allowed to be his own best interpreter.

Fourthly. But the very nature of the phrase points us to this interpretation of it. "*The word*" is not, and cannot represent, a person. At least, we can hardly suppose, that any grave historian would use the phrase in this sense. "*The word*," says Milton, "is therefore something audible." In itself a sound, it is used to express our thoughts and wishes; and therefore properly represents the Gospel, which is just the expression of the mind or will of God. To suppose that John used the phrase with any reference to the Platonic idea of the Logos, is, I think, a supposition

unsupported by proof. It may be questioned whether he knew any thing of the doctrine. But if he had, he would not have founded his whole Gospel on a tenet of Gentile philosophy,—then known indeed to few but the learned.

Fifthly. It will be said, however, that “the word,” must denote a person; for, in the third verse, we find the personal pronoun “him” applied to it;—“All things were made by *him*; and without *him* was not any thing made that was made.” But this is by no means certain. The proximate antecedent is not “the word,” but “God” in the second verse, to which the grammatical construction requires us to refer it;—“The same was in the beginning with *God*; all things were made by *Him*.”

I have no wish, however, to follow the grammatical construction in this case; and I agree to refer the pronoun “him” to “the word,” as its antecedent. Yet I do not think that this proves the personality of the Logos. This pronoun “*him*” I regard as another false gloss of our translators, which, though not designed to do so, serves to mislead the English reader. It is true, that the construction of the *Greek* language requires the masculine pronoun as the noun *λόγος* is masculine, with all other nouns in that language ending in *ος*; but the construction of the *English* language makes the noun “word” neuter, therefore the pronoun, in our translation, should be neuter also. It would then read,—“All things were made by, or according to *it*, (the word of God,) and without *it* was not any thing made that was made. In *it* was life,” &c.

Sixthly. Should the classical reader still object, that the pronoun in Greek is not *οὗτος*, but *αὐτός*, which is more personal in its signification; I would observe, that these two words seem to be used indifferently by the evangelist. In the second verse, he uses the former in reference to the Logos. In the third, he uses the latter. And frequent instances of their indiscriminate use may be found in the same chapter. In the second chapter also, 19th and 20th verses, we read,—“Destroy this temple, and in three days I will raise *it* (in the Greek *αὐτόν him*) up. Then said the Jews, Forty and six years was this temple in building, and wilt thou rear *it* (*αὐτόν him*) up in three days?” Here this personal pronoun is used in reference to an inanimate object, *the temple*. And here also our translators have followed the natural sense of the passage, by rendering it

in the neuter; though the pronoun itself and its antecedent *ὁ λόγος* are both masculine in the original. Had they done so in the first chapter, they would have translated it as above,—“All things were made by *it*; and without *it* was not any thing made.”

According to this explanation, then, the evangelist sets out with declaring, not the Deity of Jesus Christ, but the divine origin of the Gospel, affirms it, as he does in his first epistle, to be the “eternal” mind of God, and asserts, that its principles were the rule, according to which all things in the moral world had been made or arranged. Then at the sixth verse, he proceeds to speak of John the Baptist, as sent to be a witness of its manifestation. And it is not till the fourteenth verse that he alludes to Christ, where he tells us, that this “word” or Gospel “was made,” or manifested through “flesh.” For it was verily embodied in Christ, whose character, not less than his words, served to reveal it to the world.

The proem of John’s Gospel, therefore, may be thus paraphrased:—

“In the beginning, or from the earliest times, was the Gospel,—the word of God which he has been pleased in these latter days to reveal to the world,—and the Gospel was with, or existed in the mind of Deity; and the Gospel was the will or mind of God. The same existed in the mind of Deity from all eternity. It was according to this rule of right,—this eternal word of God,—that all things, all the dispensations were arranged or made; and without it,—without reference to it, was not any thing appointed or arranged that was arranged. In it was life; and the life was the light of men. (It was ‘that eternal life, which was with the Father, and was manifested unto us,’ 1 JOHN i. 2.) And the light—at this present time,—shineth in darkness; and the darkness—such was the ignorance that prevailed in those days respecting the Gospel’s true nature,—did not comprehend it.

“There was a man raised up by God whose name was John. The same came for a witness, that he might witness concerning the light, that all men, by his means, might be prepared for its reception. He was not the revealer of that light himself (for the Gnostics called John ‘the great light,’ a thing which the evangelist here opposes); but was sent to testify to the illumination of

another—to bear witness to men, of that light which was the true light, which was given to enlighten every man that is born into the world; which (light or word) was in, or revealed to the world, and according to which, or by which, the world was made, and which the world did not appreciate or understand;—which came, or was manifested to its own—a people especially prepared for its reception—and which its own did not receive; but which, as many as did receive, to them it imparted the power or privilege to become the sons of God (as saith John in his Epistle, iii. 1, ‘Behold what manner of love the Father hath bestowed on us, that we should be called *the Sons of God*,’) even to those believing on the name by which it was manifested;* who were regenerated not by the blood of sacrifices,—as the Jews imagined—nor yet by following our fleshly desires—as the Gentiles practised,—nor in any way by the will of man, but by the spirit of God.

“And this word, or Gospel of which I speak, was made, or revealed by, or manifested in, *flesh, and dwelt among us*—(he was not a spirit or vision that revealed it, as some early Christians had supposed) and we beheld the glory of this person in whom it was embodied,—the glory as of the only-born—the only one created in the spiritual image of the Father, full of grace and truth.

“John bare witness concerning this person, (in the 7th verse he is said to bear witness of *the light*, here of the *person by whom the light was manifested*) and cried, saying, ‘This was he of whom I spake, He that cometh after me is preferred before me’—or as Lardner renders it, has always been before me, not in point of time, but has been in *my view*, for he was before me, that is, my prince or superior. And of his fulness (of grace and truth) have we all received, and grace for grace—the grace of the Gospel, for the favour conferred on us by the Mosaic law. For the law was given by Moses; but grace and truth came by Jesus Christ. No one hath seen God

* The evangelist, here, certainly speaks of “its name,” that is the name of this light or word, and may thus be said to mean a person. But I would observe, that from dwelling so long on it, he is naturally led to personify it in some degree; but this no more proves that it is a real person than the personification of wisdom in the book of Proverbs, or of charity in Paul’s letter to the Corinthians.

at any time,—even to Moses himself it was not given fully to discern or reveal his paternal character;—the only-born of God, the Son, alone created in his spiritual image, who has *now** ascended to the bosom of the Father, he hath declared or manifested him.”

Such I take to be the meaning of the *evangelist*; and his words when thus explained, seem more connected and intelligible than when interpreted with respect either to the divine wisdom, or the deity of Christ. I know that in the above remarks I differ widely not more from Trinitarian than Unitarian commentators. Many of the ablest of the latter at the present day suppose that John had in view, in writing this preface, the Platonic doctrine of the Logos, which taught that it was the great archetype—the original idea in the Divine mind according to which all things were made, and of which they were but the resemblance. They suppose that John represents the Gospel as that Logos; and though this does not differ materially from the view I have taken of his proem, yet I see no reason to adopt the supposition. Had John, a Jew by birth and education, known of this doctrine, which may reasonably be questioned, yet it is not likely that he would have made a tenet of Gentile philosophy the foundation, as it were, of the Christian faith. It is more likely that it was some sentiment of the Jews, such as that above recited, that “the Law was before the world was created,” which suggested the introduction “In the beginning was the word”—thus asserting the same respecting it.

Besides, the whole paragraph, *thus explained*, is a natural preface to the history he is about to write; while all other explanations, to my mind, render it forced and unnatural. The evangelist sets out with magnifying the Gospel, speaking of its divine origin, its eternal nature, and life-giving power. Next he proceeds to show how this Gospel was attested beforehand by John the Baptist; and how unwilling men were in general to receive it. And lastly he introduces Christ to the notice of his readers as the person in whom it was embodied; he recites John’s testimony *anew, in proof of our Saviour’s mission*, and then proceeds with the history of Christ.

Further, what was more natural than that the evangelist

* This was written *after* Christ’s ascension.

should speak of the Gospel as *the Logos*—*the word* of God by which he communicates his will to men? Christ himself repeatedly speaks of it in the same manner. Thus, in Matthew xiii. 19, he calls it "*the word* of the kingdom;" and again, in the 21st verse, "when persecution ariseth because of *the word*." And again, in Mark xvi. 20, it is said, "the Lord confirming *the word* with signs following." In each of these cases *ὁ λόγος* is the Greek noun used. This then was a common phrase used to signify the Gospel. And what more natural than that John should use the word in that sense when proceeding to write of that Gospel? Had he used it in any other, he would not, in fact, have been understood.

But when, in addition to this, we find the phrase repeatedly used by the very same evangelist to signify the doctrine or Gospel of Jesus Christ;—when we find it plainly distinguished from Christ in places where there can be no mistake;—when we find it thus spoken of by Jesus—"The word is not mine, but the Father's who sent me"—"Now ye are clean through the word that I have spoken,"—is it not an abuse of all privilege to alter without authority its meaning in this place? That the evangelist personifies it in some degree, is no argument. He would be naturally led to do so, as he was about to speak of it as *made* or manifested in flesh. But that he does not positively speak of it *as a person* till the 14th verse is abundantly evident; when he tells us that it was *made so*—that it was made or manifested in flesh and "dwelt among us." Is not this a sufficient proof that it was not so before?—that the writer was speaking previously, not of a real person, but of an abstract doctrine?

But, finally. If we suppose with Trinitarians, that John sets out with declaring the Deity of Christ; we must, in the first place, admit that he expresses himself in a very obscure manner. Secondly, we must admit that he *sets out* with declaring a doctrine most repulsive to the minds, at least, of his Jewish readers. Thirdly, we must do him the injustice to interpret a phrase of his in a quite different sense from that in which it is invariably used. Fourthly, we make him contradict his own doctrine at the 18th verse, where he asserts that "no man hath seen *God* at any time;" whereas, he asserts in the 14th that Christ was seen—"and dwelt among us." And fifthly, we must

admit that he sets out by asserting a doctrine contrary to that with which he concludes his Gospel, and at variance with the object for which he wrote, namely, "that ye might believe that Jesus is the Christ, *the Son of God*; and that believing ye might have life through his name."

Utrum horum mavis accipe.

B. C. D.

29th July, 1840.

REVIEW.

"BE NOT DECEIVED."

THIS little volume which has been sent us we were doubtful for a time whether to notice or not. Not that we have been displeased with it, or that it is unworthy of notice, but because it treats on a class of subjects which has been so long conventionally suppressed, at least in decorous print, that we hesitated to give it additional publicity. It is, however, written in an earnest and solemn spirit—a young man's remonstrance with his fellow young men on very prevalent vices. It is to be feared that there are many, with whom it would be perfectly powerless, and again others, it is to be hoped, who would have here revealed to them states of mind, of which they had previously no conception. But generally we would say, that a parent could not put into the hands of a youth from perhaps sixteen to twenty-five years of age, exposed at a distance from home to the temptations of a large town, a more valuable treatise for the prevention of evil, than the one now under review. Much of the religious application of the punishments of futurity is immature, and more calculated to affect the mind just emerging from the popular faith, than one belonging to the class of Unitarians with which the author seems to be connected. Nevertheless there is much judicious matter in the appendix. The whole is a most serious and well-meant effort to do good, and though it certainly is not a book to be permitted to lie about, if placed by a discriminating judgment into the right hands, it cannot fail efficiently of its purpose. The composition is that of an unpractised writer, though developing germs of considerable power. The composer, whoever he may be, is a young man of talent; of a good and sound heart, imbued with religious principle, and

though some parents might take alarm at the contents of the book, if they could see the heartless treatment which the subject receives in many treatises which fall into young men's hands, they would not be sorry to meet with one where it was handled, though freely, yet with deep moral feeling.—*Christian Teacher*.

INTELLIGENCE.

NEW UNITARIAN CHURCH, CHELTENHAM.

On Thursday, July 16, the Rev. F. BISHOP formally entered upon his duties as stated minister of the New Unitarian Church in Cheltenham. The religious services in the morning were conducted by the Rev. B. MARDON, the Rev. HUGH HUTTON, and the Rev. R. M. MONTGOMERY: after which about 63 ladies and gentlemen dined together at the Tavistock Hotel: on which occasion, a handsome copy of Dr. Channing's works was presented in the name of the congregation to Mr. FURBER, in testimony of his zealous exertions, to which the establishment of the Unitarian Congregation in Cheltenham, is mainly owing. In the evening Mr. BISHOP delivered an address explanatory of his general religious views: binding himself, however, to no creed: and reserving to himself the utmost freedom of inquiry. Mr. MARDON delivered a charge to the minister, and Mr. HUTTON gave a powerful exhortation to the people.—The services throughout were persuasive and impressive: and were most attentively listened to by the whole assembly.

MINISTERIAL SETTLEMENTS.

The Rev. JOHN MONTGOMERY, late of the Royal Belfast Academical Institution, and nephew to the Rev. H. MONTGOMERY, LL.D., has accepted a unanimous call from the Remonstrant Presbyterian Congregation of NEWTOWNLIMAVADY, to become Assistant Pastor to their minister, the Rev. WILLIAM PORTER.—We understand that Mr. MONTGOMERY's ordination service is fixed for Thursday, the 8th of October inst.

The Rev. HENRY ALEXANDER, son to the Rev. THOMAS ALEXANDER, of Cairncastle, and at present pastor of the Unitarian Congregation of Lancaster, has accepted a unanimous call from the Remonstrant Presbyterian Congregation of NEWRY, to become their stated Pastor, in the room of the late Rev. JOHN MITCHEL, A.M.—Mr. ALEXANDER's ordination is fixed for an early day.

The Rev. W. H. BLAKELY, at present Minister of the Unitarian Congregation of BILLINGSHURST, and son to the Rev. FLETCHER BLAKELY of Moneyrea, has accepted a unanimous invitation from the members and subscribers to the New Unitarian Chapel, YORK STREET, BELFAST, to become the stated Pastor of the Congregation assembling in that place of worship.

COLLEGE ENTRANCE EXAMINATIONS.

The Committee of the Association of Irish Nonsubscribing Presbyterians appointed to examine candidates for the ministry previously to their entering college, will meet in the Vestry of the 2d Presbyterian Congregation, Belfast, on Tuesday, the 27th of October, at 12 o'clock, precisely.—The subjects for examination may be learned on application by letter to the Rev. J. SCOTT PORTER, Belfast.

AMERICAN INTELLIGENCE.

The Rev. C. BRIGGS, General Secretary of the American Unitarian Association, writes as follows, under date of Boston, 17th of June, 1840, to the Secretary of the British and Foreign Unitarian Association:

“I need not again assure you that we cherish a fraternal regard for our English brethren of like precious faith, and feel the deepest interest in all your movements. We sincerely sympathize with you in your struggles and sacrifices for religious freedom and the truth as it is in Jesus; and we pray the God of truth to bring you a speedy deliverance from spiritual bondage.—You will be happy to learn that the good cause is prospering in this country. Our views are making progress in New England, at the South, and in the valley of the Mississippi.—Since the establishment of this Association in 1825, our societies have increased about 100 per cent. There is now more of a missionary spirit in the denomination than formerly, from which we anticipate happy results. A benevolent individual has just appropriated 50,000 dollars to the support of Domestic Missions. This will do much for the dissemination of our views and the advancement of practical religion.”

NEW YORK. (Extract from a private letter.)—The “Messiah Church” is likely to lose Dr. Dewey, at least for some time. The Dr. is afflicted with a head disorder, aggravated, he thinks, by the study of his sermons. This head disorder obliged him to resign his church at New Bedford, and travel in Europe. His ministry in New York has been eminently successful. When he first came, the congregation was small, and now it is amongst the largest in the city. This winter, particularly, the church has been crowded, especially in the evening. The study necessary to maintain this position has reproduced this old disorder; and he now proposes either to resign or to have an assistant, he being willing to have his salary abated to any sum agreeable to the people for the support of the colleague. All this is very fair; and the trustees have invited a gentleman, now settled at Mobile, to preach here the summer, with a view to the office: his name is Simmons. The truth is, that if the assistant is of the right sort, this new arrangement will please all parties. Dr. Dewey is an eminent preacher and excellent man, yet is not fitted for many of the duties pertaining to a parish. No one is more sensible of these deficiencies than he is himself, yet cannot overcome them. I express only the sense of a large number, that profound disquisitions on the science of Morals are calculated

only partially to benefit a people composed of minds of various advancement.—*Christian Reformer.*

THE REV. DR. CHANNING.

On the first of last May, being the commencement of the parochial year with the Federal-street Society, Boston, the Rev. Dr. Channing, the senior pastor of the society, addressed a letter to the standing committee, in which he signified his resolution definitely to relinquish from that day the small remainder of salary, which, at their earnest request, he had till then consented to receive from them, and expressed also his "wish and purpose, that all his public functions should cease." He did not desire, however, "that a formal dissolution of the connexion between him and the society should take place. Having sustained the relation of pastor nearly *forty* years, it will be gratifying to me," he said, "that it should continue while circumstances remain as they are." The letter was communicated by the committee to the congregation, by whom it was referred to a special committee, with instructions to report at a future meeting. This committee offered the result of their deliberations in the form of a letter of reply to the Rev. Dr. Channing, which was accepted and adopted by the whole society. The second paragraph of this reply will show the relation which Dr. Channing now sustains to the society.

"We do not wish to conceal from you, that we receive this decision with regret and pain. Perhaps we feel it the more sensibly, because it seemed to be our duty to acquiesce in it, and thus make it final. For several years we have known, that you considered such a separation as you now propose desirable on account of your health, and if we have heretofore been unwilling to give it our concurrence, it has been from feelings of respect and attachment to yourself, that have grown old in many of our hearts, and sunk deep in all of them. We may, from these feelings, have resisted your wishes longer than we ought to have done, but we hope and trust we have not been unreasonable; and now that the time has arrived when we are not permitted to hesitate in giving to them our full assent, it gratifies us, that you do not seek to make the separation absolute and entire, but that you are desirous on your part, as we are on ours, to retain some of the bonds that have united us during a connexion that has been permitted to be so happy, and to last so long."

PADIHAM UNITARIAN SUNDAY-SCHOOL.

On Sunday, June 21, 1840, the Rev. Charles Wicksteed, of Leeds, preached two sermons in aid of the funds of the above institution. The subject of the afternoon's discourse was "Christ the Saviour," and the preacher most beautifully showed to his hearers that Christ could only be a Saviour to us when we accepted him as such, and in as far as he saved us from sin. The evening discourse was grounded on the text, "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven," when the minister enlarged broadly on the benefits of Sunday-schools, as voluntary

associations for the inculcation of religious knowledge and moral principles. Much praise is due to our worthy choir for the very able manner in which they performed several choice pieces from the works of Handel, Haydn, Travers, &c. and who are ever ready to tender their willing services gratuitously on all occasions. At half-past nine o'clock in the morning, the teachers and scholars assembled at the chapel; they then walked in procession through the town; after which they returned again to the chapel, when Mr. Wicksteed delivered a short but appropriate address to them. After singing a hymn and concluding with prayer, they separated, each receiving a bun at the door as they passed out. There are nearly 300 scholars, and about fifty teachers and superintendents in this school. We are persuaded, notwithstanding the violent outpourings of intolerance from the clergyman of a state-church, that much good must be doing by conscientious and persevering efforts, such as these, to bring up so considerable a portion of the youthful population of the place in the knowledge of their duty, and in the nurture and admonition of the Lord. It is with sincere regret that we have to state, that the clergyman of the parish thought it necessary, in his afternoon's discourse of the Sunday previous to our charity, to denounce in the following strong language any one who should encourage this benevolent undertaking:—"My Christian brethren, I have something to warn you against. I have seen the blasphemous placards of the Unitarian charity posted against the walls, at the bottom of which they have quoted the apostle, 'If any man trust to himself that he is Christ's, let him of himself think this again, that as he is Christ's, so are we Christ's.' I say it is a lie, —they are not Christ's! How can they be Christ's when they deny him? Now I warn you, therefore, if you go there to assist in bringing up those heretics, the very money which you contribute will rise up against you at the judgment-day." Such is the language of a clergyman of the Church of England,—of one who, had he the power, would revive again the Inquisition, the rack, and the torture,—of one who makes it his duty to visit the parents of our scholars, and declares they might as well bring their children up to gaming, and every other dishonest action, as send them to the Unitarian school,—of one who by every means would influence masters to compel their servants, and where compulsion fails, to give them presents to induce them to attend the church. What little effect the Rev. gentleman's suggestions had, may be judged from the fact, that, notwithstanding the unfavourable state of the weather, the audiences were large, and the collections amounted to upwards of 20*l.* a sum larger by far than any which has ever been made on a similar occasion. On the same day, another Rev. divine, from Burnley, preached a charity sermon at Higham, (a small village near Padiham,) for a Sunday-school connected with the Church, and by some curious logic or other proved that Cain was the first Unitarian, because he killed his brother Abel! Thanks to the Rev. gentleman for carrying the origin of Unitarianism to such a remote date! These are a few of the many persecutions which we have to contend with, but the Unitarians of Padiham, though poor, and having only two poor weavers to minister to their spiritual wants, are not to be put down or discouraged by these

evangelical firebrands;—their little *Nazareth* is built upon the rock of Truth; and the rains of persecution have descended, and the floods of opposition have come, and beat against that house, but it fell not. We sincerely wish that clergymen would exert themselves in their own sphere of good, instead of discouraging and denouncing others in theirs. They would by such means increase, instead of diminishing, the respect that should be paid to their office and character, and reflect honour, instead of discredit, on the religion they profess.

D. HARRISON, *Secretary*.

OPENING OF THE NEW UNITARIAN CHURCH, BIRMINGHAM.

On Friday, July 10th, the new Unitarian church, New-hall Hill, Birmingham, was opened for public worship at eleven o'clock in the forenoon, when the Rev. George Harris, of Glasgow, conducted a very impressive service. The church was comfortably filled. After service, the Sunday-scholars, about four hundred in number, were presented with a large plum-cake each. At half-past two o'clock on the same day, about two hundred members and friends, who had been at the service, dined together in the large school-room, the Rev. Hugh Hutton in the chair. After the health of the Queen, followed by the national anthem, the Chairman gave, "The health of the Rev. G. Harris, with thanks for his excellent discourse this morning, and for his indefatigable labours in general in the cause of pure religion," to which the Rev. gentleman responded. Then followed, "The prosperity of this Society; and may the confidence reposed in it by the late Thomas Gibson, Esq. in making it the depository of his munificence, be religiously redeemed by its future labours." Mr. John Green responded. "The health of the Ministers and the Members of the Old and New Meeting-houses, Birmingham," called up the Revds. Robert Kell and Hugh Hutton, and Mr. Thomas Phillips and Mr. Thomas Wright, (wardens of the New Meeting,) and Mr. Edward Martin and Mr. W. Earle (wardens of the Old Meeting). The Rev. Thomas Bowring's health was given as the Unitarian Domestic Missionary, to which he replied. The next sentiment was, "Civil and Religious Liberty all over the World; and may our elder Unitarian brethren, the Jews, be speedily relieved from all disabilities endured for conscience' sake:" on which the Rev. Mr. M'Donnel, Roman Catholic Priest, spoke. Various other healths and sentiments were proposed, which called up a succession of speakers; after which, the Rev. G. Harris having been moved into the chair, thanks were voted to the Rev. Hugh Hutton for his kindness in presiding on this most important and highly interesting occasion, and for the efficient manner in which he has conducted the business of the day. One circumstance amongst others indicates the interest that the young of the congregation are taking in its cause, namely, that a youth about fifteen years of age presented, from his own savings, a handsome new quarto Bible for the use of the new church.

On Sunday, July 12th, the services, morning and evening, were conducted by the Rev. G. Harris. The church was very full in

the morning, at which service the schools were present; but in the evening, the schools, male and female, were sent home to make room for the congregation, and pews and aisles, and every place where any one could stand, was thronged. — The amount collected at the three services was 123*l.* 8*s.* 11½*d.*

On Monday afternoon, July 13th, the members and friends took tea together in the large room under the church. Upwards of three hundred were present at tea, and it is supposed more than four hundred at a later part of the evening. The Rev. G. Harris offered a prayer before tea, and after tea, a hymn was sung by the company. Thomas Eyre Lee, Esq. was then called to the chair; and having briefly addressed the meeting on the highly interesting occasion on which they had met, proceeded to give a variety of sentiments, which were ably responded to by the Rev. G. Harris, Messrs. Green, M'Donnell, Mrs. Mott of the Society of Friends, &c.

SUNDAY-SCHOOL ANNIVERSARIES.

On Wednesday, August 5th, the annual entertainment was given to the children of the Sunday-schools in Larne and Kilwaughter, in connexion with the First Presbyterian Congregation in Larne, and also, to those of the Sunday-school in connexion with the newly established Remonstrant Congregation in Ralloo. The meeting was held in the very spacious and commodious School-room lately erected by the Larne Congregation in their Meeting-house green. About 420 children were present, who were waited upon by the young ladies and gentlemen of the congregation. The Rev. CLAS-SON PORTER delivered an address to the children, which was most attentively listened to. A considerable number of ladies and gentlemen from the neighbourhood were in attendance; and several Reverend Ministers, some of whom came from a distance, to be present at the occasion.

On Wednesday the 26th of August, a very gratifying meeting was held in Dunmurry, of the superintendents, teachers, and children, belonging to the Sunday-schools attached to the Remonstrant Presbyterian Congregation in that place, and of the friends of Sunday-school education in the neighbourhood. There are three schools in connexion with Dr. MONTGOMERY's Congregation: one held in the Meeting-house, one in Collon, and one in Upper Falls: and belonging to these, there are upwards of 300 pupils, of whom 250 were actually present on this occasion. About five o'clock, the children sat down to tea; which was prepared for them at tables, tastefully arranged on the lawn in front of the meeting-house. The evening was delightful; the face of nature was dressed in smiles; the children appeared not only to enjoy the entertainment, but to enter into the spirit of the festival; and the whole scene was most gratifying to the heart of the philanthropist. When the children's feast was terminated, the rest of the persons present, in number about 350, as nearly as we could calculate, withdrew to the Meeting-house, where tea was provided for them: after which WILLIAM HUNTER, Esq. of Dunmurry, was, on the motion of the Rev. Dr. MONTGOMERY, called to the chair, and the following sentiments

were proposed; which called forth some interesting observations from the gentlemen, whose names are coupled with them: viz.

1. The Queen.
2. The Lord Lieutenant, and Prosperity to Ireland.
3. Civil and Religious Liberty. (*Rev. F. Blakely.*)
4. Education without Sectarianism. (*Rev. J. Scott Porter.*)
5. The Northern Sunday-school Association. (*Rev. C. J. M'Alester.*)
6. The Sunday-schools in connexion with the Congregation of Dunmurry. (*James Hunter, Esq. and Mr. M'Kaig.*)
7. Peace on Earth: and Good Will towards men! (*Rev. W. H. Doherty.*)
8. Our Liberal Fellow Christians of all Denominations. (*Mr. John Service.*)
9. Our Female Friends; the best supporters and most eloquent advocates of Education, Religion, and Morals. (*Rev. F. Blakely.*)

In proposing the thanks of the meeting to the ladies who had so kindly undertaken, and so successfully accomplished the arrangements for the present meeting, Dr. MONTGOMERY took occasion to deliver his sentiments with his customary force.—Several musical friends being present formed themselves into a choir for the occasion; and sung in a beautiful and impressive style the Anthem, "*Who shall ascend into the hill of the Lord,*" &c., and some appropriate hymns and psalms. The Meeting passed off in a most gratifying manner: and has left impressions which, the writer hopes, will not speedily be effaced.

SUMMARY OF PUBLIC OCCURRENCES.

IRELAND.—Mr. O'Connell has been busily engaged in working his new Repeal Association during the recess of Parliament. It has made a good deal of noise: but does not appear to be attended with much real effect. He complains that former adherents are fallen away: the new ones who have come forward do not appear in general to be persons of equal talent or influence.—The Ulster Constitutional Association has been organized: and Mr. W. Sharman Crawford, its secretary, has been carrying on a vigorous system of correspondence in the public papers, defending the principles of the new society against the Repealers on the one hand, and the Tories on the other.—As the registry of 1832, the first registry of electors under the Irish Reform Act, expires in the month of October, all parties are preparing for a keen encounter in the Assistant Barrister's Court: each seeming determined to strengthen itself, and weaken its adversary, to the utmost of its power. Father Matthew has made many converts to the cause of Total Abstinence from intoxicating drinks: but no apostle of temperance has yet found a successful mission in the North of Ireland.

FOREIGN.—War! War! Rumour of War! has been the cry during the last two months. The Commissioners appointed by the English Government to investigate the boundary between Nova Scotia and the province of Maine in the United States, have presented an elaborate report; in which they think they have clearly proved, that the disputed territory belongs to Great Britain. The report has

been received with much satisfaction in this country; but does not appear to have met with equal approbation from the citizens of the Republic.—In the East, the Shah Shoodj-ool-Moolk, whom our arms restored, in the late war, to the sovereignty of Caubul, or Affghanistan, has made himself so unpopular with his subjects, that reinforcements have been dispatched to the British army in that quarter, to maintain him upon his throne.—The expedition for China sailed from the ports of India in the month of June: no authentic intelligence of its operations has yet been received.—An alliance has been entered into between Great Britain, Russia, Austria, and Prussia, at the request of the Sultan of Turkey, for the purpose of compelling Mehemet Ali, the refractory Pacha of Egypt, to restore to the Sublime Porte its fleet, which revolted to him some time since; and also the Island of Candia, and the province of Syria, which he has overrun, and now holds by force of arms. The British fleet has already begun to interrupt the communication by sea, between Egypt and the part of Syria in which the army of the Pacha is cantoned. Mehemet Ali has positively refused to submit: and France, which has declined to join in the Quadruple Treaty, is putting her army and navy on the war establishment. We sincerely pray, that no untoward event may interrupt the general tranquillity of Europe.

OBITUARY.

DIED,— On the 20th August last, at Darraghmore, near Crumlin, **Isabella**, eldest daughter of the late Walter Oakman, Esq. Her unaffected piety, her genuine benevolence of heart, her truly Christian life and character, were the best preparation for her removal from the present to a better state of existence. The peace of mind which she displayed in her last moments, was a happy testimony that she lived in the faith of Christ, and died in the hope of a glorious resurrection.

Died,— on Sunday, the 23d of August, at the age of 43 years, **ROBERT WATT**, Esq. of Springfield, in the County of Antrim.—The retiring modesty and diffidence which characterized his manners and deportment, caused his character to be less generally known than it deserved: but those who were intimately acquainted with him were fully aware, that a man of more amiable feelings, of more disinterested benevolence, of greater purity of mind, of more steady integrity, or more undeviating adherence to moral and religious principle, did not exist. His character presented many points of resemblance to that of his late excellent father: with whom, we trust, his spirit is now united in the realms of peace and bliss.

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VOL. II.

AN INQUIRY INTO THE STATE OF THE LAW IN
IRELAND RESPECTING THE DENIAL OF THE
DOCTRINE OF THE TRINITY. BY A BARRISTER.

[We extract from the *Christian Reformer* for September, 1840, the following learned and able discussion of a point of law, at all times interesting to those whose conscience leads them to dissent from the Trinitarian Doctrine, and to all lovers of free inquiry; but more especially important at the present day, when unjust attempts are making to rob Unitarian Dissenters of Meeting-houses and other Trust Property, under pretence of disqualifications created by ancient law and statute. The conclusion at which this writer arrives is of great consequence: and his argument will be admitted by all who read it to be deserving of serious consideration and attention.

We would only add to the observations of this writer one remark upon the exceptive clause in the Act of Toleration (1 Will. III c. xviii. sect. 17); that in order to bring any man within the exception therein made, it was not sufficient merely that he did not declare or avow his belief in the doctrine of the Trinity. The exception was made to exclude those who, *in their preaching or writing*, should *deny* the doctrine of the blessed Trinity, &c. &c. We submit, therefore, that to give effect to this exception, it was necessary for the prosecutor to produce evidence that the defendant had either preached or written against the doctrine of the Trinity: if no such evidence could be produced, the prosecution, whether in the ecclesiastical or civil courts, must have failed: for it would not have been sufficient, nor indeed competent, for the prosecutor to eke out his defective proof by putting the defendant upon his oath as to opinions which he might have held in private, but had never *preached nor written*. The same observation applies to the corresponding section in the Irish Act (6 Geo. I. c. v.); whatever may have been its intention or its effects.]

It has been laid down by high authority in England,* that since the 53 Geo. III. c. 160 (English St.), the denial of the doctrine of the Trinity remains, as it was before, at common law. That statute repealed the penal Act of 9 and 10 W. III. c. 32, so far as the latter relates to impugning the doctrine of the Trinity, and, therefore, the denial of that doctrine, in England, remains as it was before it was subjected to penalties by statute.

This renders it necessary to inquire, in the first place, into the state of the common law in England upon this subject, because the common law of Ireland is the same; and consequently, if the denial of the Trinity is subject to penalties at common law in England, it is equally so here.

That it was subject to penalties is matter of history, for many persons suffered the terrible punishment of burning for maintaining it; no less than five persons have undergone this sentence in the reign of Elizabeth, and two so late as 1614, under James I.

But was the denial of the Trinity subject to penalties at common law?

The answer to this question depends upon a collateral investigation; namely, whether the mere denial of the Trinity can be *legally* comprehended under the head of Blasphemy, in the category of offences against religion. If it *cannot*, then it must have been an ecclesiastical offence only, or rendered penal by statute; in either branch of which alternative, the common-law jurisdiction is excluded. The great commentator on the laws of England expressly lays it down, that the denial of the Trinity is *heresy*; and accordingly, he excludes it from the head of blasphemy, and other common-law offences against religion, and inserts it under the former head, in the fourth volume of his Commentaries. His words are—"The legislature hath, indeed, thought it proper, that the civil magistrate should again interpose with respect to one species of *heresy*, very prevalent in modern times; for by statute 9 and 10 W. III. c. 32, if any person educated in the Christian religion, or professing the same, shall, by writing, printing, teaching, or advised speaking, deny any one of the persons in the holy Trinity to be God, or maintain that there are more Gods than one, he shall undergo

* See the Attorney-General v. Pearson and others, also Hone's case.

the same penalties and incapacities which were just now mentioned to be inflicted upon apostacy, by the same statute. And thus much for the crime of *heresy*."

To class the denial of the Trinity under the head of blasphemies, punishable at common law, is then, it appears, contrary to the express authority of Blackstone; and having, therefore, ascertained that, according to the learned judge, the offence is *heresy*, the next step is to show, that heresy is not punishable at common law.—Blackstone defines heresy to consist, "not in a total denial of Christianity, but of some of its essential doctrines publicly and obstinately avowed." This he asserts to be "by no means the object of coercion by the civil magistrate, and that what doctrines shall be adjudged heresy, was left to the determination of the ecclesiastical judge, who had herein a most arbitrary latitude allowed him." It must, indeed, be admitted, that amongst the ancient precedents there is a writ *de heretico comburendo*, that is, for burning the heretic, and which is thought by some to be as ancient as the common law itself. But then it must be recollected, that this writ, unlike those of the common law, is not a writ of course, but issued only by the special direction of the king in council, when, after the conviction of heresy, before the archbishop himself, in a provincial synod, the offender was delivered over to the king, to do as he should please with him. But whether this be deemed a common-law writ or not, it has long been abolished, both in England and Ireland, by the 29 Car. II. c. 9 (English), and the 7 W. III. c. 2, in the year 1695 (Irish). There cannot be a doubt therefore, that, in either view of the nature of this celebrated writ, heresy has ceased to be a crime at common law since the passing of these statutes. Lord Coke, however, corroborates Blackstone's position, that heresy (except where some particular heresy is made penal by statute) is an offence of ecclesiastical jurisdiction alone. In his note on the statute of *circumspecte agatis* (13 Ed. 1), he says, Britton saith "*que seint Eglise eyt conusance de juger, de pure spiritualité*;"* and then proceeds to observe, that "heresy, schisms, holy orders and the like, are mere spiritual things;" thus clearly inferring that "heresy" is a species

* That is, "Holy Church hath judicial cognisance of things purely spiritual."

of that "pure spiritualité," which, in the words of Britton, is cognizable only by the "seint Eglise," or holy church (Inst. 2, 488). Again, he shows, that before the statute, 2 Henry IV. c. 15, the ecclesiastical court alone had jurisdiction over heresy. "From this act, and other acts and authorities, quoted in the margent, these two conclusions are to be gathered,—First, that the diocesan hath jurisdiction of heresy; and so it hath been put in ure in all Queen Elizabeth's reign, and, accordingly, so resolved by the judges (Hil. 9, Jac. 1, in the case of Legate, the heretic*): Secondly, that without the aid of that act, the diocesan could imprison no person accused of heresy, but was to proceed against him by the censures of the church." (3 Inst. 39.) These authorities clearly prove that heresy was simply a spiritual offence, of ecclesiastical jurisdiction alone. Nor was there even a common-law forfeiture of goods on conviction of heresy; because, according to Coke, "the proceeding therein is merely spiritual, *pro salute animæ*, and in a court that is no court of record, and therefore the conviction of heresy worketh no forfeiture of any thing that is temporal." (3 Inst. 43.)

It appears, then, that on Blackstone's authority, the denial of the Trinity is heresy, and on the authority of both Coke and Blackstone, that heresy is not indictable at the common law. The conclusion, therefore, with respect to the denial of the Trinity, on this point, is obvious. Blackstone enumerates eleven species of offences against God and religion, namely—apostacy, heresy, non-conformity, blasphemy, profane swearing, witchcraft, religious impostures, simony, sabbath-breaking, and notorious lewdness. Though it has been shown that he expressly includes the denial of the Trinity under the head of heresy in this division, it may be useful to prove, by another mode of argument, that under this enumeration it is not indictable at common law. It will scarcely be contended that the denial of the Trinity is apostacy. But granting this, for the sake of argument, Blackstone expressly declares, that apostacy,† until the statute 9 and

* Who was burned for impugning the Trinity.

† Which could only take place in such as have once professed the true religion, and which consisted in a total renunciation of Christianity, or in the perversion of a Christian to Judaism, Paganism, or other false religion.

10 W. III. c. 32, was the object only of the ecclesiastical court, which corrected the offender *pro salute animæ*, that is, for the good of his soul. Heresy, we have seen, was also of ecclesiastical jurisdiction alone, except where made cognizable in the temporal court by *statute*. Nonconformity is entirely the creature of statute, and therefore altogether without the pale of the common law. Profane swearing, witchcraft, religious impostures, simony, sabbath-breaking, drunkenness, and notorious lewdness, are, of course, out of the question. Blasphemy, therefore, remains as the only crime against God and religion, in Blackstone's catalogue, *indictable at common law*, under which the subject of the present inquiry can possibly be reduced.

The learned judge defines blasphemy to be "a denial of the Almighty's being or providence, or contumelious reproaches of our Saviour, Christ. Whither, also, may be referred all profane scoffing at the Holy Scripture, or exposing it to contempt and ridicule." "These offences," he continues, "are punishable at common law by fine and imprisonment, or other infamous corporal punishment, for Christianity is part of the laws of England." It has already been shown, that this writer has expressly classed the denial of the Trinity under the head of heresy. But suppose he had not done so, and had omitted all mention of it—could it possibly be included under this definition of blasphemy? It is submitted that it could not. The very reason advanced to found the common-law jurisdiction over blasphemy, namely, that "Christianity is part of the laws of England," excludes the denial of the Trinity, by the strongest implication, from the catalogue of this offence. For, before such denial can be adjudged blasphemy, it must be shown to impugn Christianity as part of the law of England; that is, Christianity IN GENERAL, and not the doctrines of any particular church: and it must also be shown that none who deny the doctrine of the Trinity are entitled to the name of Christians at common law, no matter how godly, soberly, righteously, and piously they may live in this present world, according to the precepts and commands of Christ; and no matter how zealously and perfectly they may take the Holy Scriptures of the Old and New Testament as the rule and guide of their faith and practice.

But this is not the doctrine of the common-law, as the best text-writers and the decided cases clearly demonstrate.

The common-law jurisdiction over blasphemy rests upon two foundations. First, the tendency of this offence to provoke a breach of the peace, which renders it indictable, as libellous.* Second, the necessity of maintaining religion in general, as the bond of moral obligation, particularly with reference to the sanction of a judicial oath, which renders blasphemy indictable as "*contra bonos mores*," that is, contrary to good morals.

Unless, therefore, it can be argued that the mere denial of the 'Trinity, decently and reverently maintained by reason and scripture, is scandalous and seditious, and tending to a breach of the peace, or that it inevitably weakens the bond of moral obligation in society, it is clearly without the pale of the common-law jurisdiction over blasphemy. Hawkins, in his *Pleas of the Crown*, c. 8, thus enumerates the offences against religion cognizable by the common law: 1st, all blasphemies against God, as denying his being or providence, and all contumelious reproaches of Jesus Christ: 2nd, all profane scoffing at the Holy Scriptures, or exposing any part thereof to contempt or ridicule: 3rd, impostures of religion: 4th certain immoralities: and then he proceeds to observe, that "offences of this nature, because they tend to subvert all religion or morality, which are the foundation of government, are punishable by the temporal judges." 5th, seditious words in derogation of the established religion are indictable, as tending to a breach of the peace. To show what are to be considered contumelious reproaches of Jesus Christ and profane scoffing at the Holy Scriptures, Taylor's case, 1 Ventris, page 293, may be cited. This case was determined in the reign of Charles II., before Chief Justice Hale; it was an information exhibited in the crown office, for uttering blasphemous expressions, such as, that "Jesus Christ was a bastard—religion was a cheat," &c. Hale said, that such kind of wicked and blasphemous words were not only an

* And even to this extent it appears to be considered a necessary ingredient, that the attack upon religion shall be scandalous and malicious, in order to bring it within the jurisdiction of the temporal court. *See* *Reg. v. Taylor*, 1 Ventris, 293.

offence to God and religion, but a crime against the laws, state, and government, and therefore punishable in this court; for to say, "Religion is a cheat," is to dissolve all moral obligation whereby civil societies are preserved; and that Christianity is parcel of the law, and therefore to reproach the Christian religion is to speak in subversion of the law.—What are seditious words in derogation of the established religion, is proved by Atwood's case (Cro. Jac. 41). It was error, brought to reverse a judgment upon an indictment before justices of the peace, for scandalous words, to the effect, that "the religion now professed was a new religion—preaching was but prattling," &c. The court held that these words were scandalous, and therefore indictable at common law, but only as tending to a breach of the peace, not upon any doctrinal grounds. East, and also Burn in his Ecclesiastical Law, fully concur with Hawkins in the above enumeration of religious offences indictable at common law. Holt also, in his Law of Libel, lays it down, "that the first grand offence of speech and writing is speaking blasphemously against God, or reproachfully concerning his religion, with an intent to subvert man's faith, or impair his reverence of Him." (P. 64.) The meaning of this passage is fully elucidated, in favour of the position now contended for, by the following extract from the same work:—"It will be seen from the cases, and indeed be deduced from the general reason of the law, that this libellous blasphemy is understood as affecting only the foundations of the Christian religion, the truth of the Holy Scriptures, and the acknowledged Sacraments of the church. To speak or write *irreverently* of any of these elements of our faith, is libellous blasphemy at common law. The law does not prohibit reasonable controversy, even upon fundamental subjects, so long as it is conducted with a tone of moderation, which shows that argument is the only purpose; the writer abstaining from terms which are abusive or passionate, and therein indecorous towards the establishment and offensive to the consciences of individuals." (P. 17.) Mr. Starkie also, in his work on Libel, says, "Upon the dangerous temporal consequences likely to proceed from the removal of religious and moral restraints, the punishment for blasphemous, profane, and immoral publications is founded, without any view to the

spiritual correction or amendment of the offender. Blasphemy against the Almighty, by denying his being or providence, contumelious reflections upon the life and character of Jesus Christ, and, in general, flippant and indecorous remarks and comments upon the Scriptures, are offences at common law; for Christianity, as has frequently been asserted by high authorities, is part of that law." (2nd Ed., Vol. II. p. 136.) This passage is similarly elucidated by the following extracts from the same work:—"There can be no doubt as to the general right of inquiry and discussion, even upon the most sacred subjects; provided the license be exercised in the spirit of temperance, moderation, and fairness, without any intention to injure or affront. In the cases cited, the defendants were charged with having exposed Christianity and its doctrines to contempt and ridicule, for the purpose of introducing a *general* disregard of religion. And in Woolston's case, the court desired it might be particularly noticed, that they laid stress upon the term *general*, and did not intend to include disputes between learned men upon controverted points." "There cannot be a doubt, that any man has a right, not merely to judge for himself on such subjects, but also, *legally* speaking, to publish his opinions for the benefit of others. When learned and acute men enter upon these discussions with such laudable motives, their very controversies, even where one of the antagonists must necessarily be mistaken, so far from producing mischief, must, in general, tend to the advancement of truth, and the establishment of religion on the firmest and most stable foundation. It is the mischievous abuse of this state of intellectual liberty which calls for penal censure. The law visits not the honest errors, but the malice of mankind." (Starkie on Libel, 2d Ed., Vol. II. pp. 145, 146.)

In like manner, Lord Erskine has expressed himself, in his famous speech in the case of the King v. Williams,— "Every man has a right to investigate, with reason, controversial points of the Christian religion; but no man (consistently with a law which only exists under its sanctions) has a right to deny its very existence." Mr. Hallam also, in his Constitutional History, (Vol. IV. p. 70,) states that in the commencement of the reign of George the Third, "it was adjudged in the House of Lords, upon

the broadest principles of toleration, laid down by Lord Mansfield, that nonconformity with the established church is recognised by the law, not an offence at which it connives."

From these passages of our principal text-writers, it follows,

First—That *heresy* is an offence exclusively of ecclesiastical jurisdiction, except when subjected to penalties by statute.

Second—That *blasphemy* is an offence indictable at common law.

Third—That the denial of the Trinity is *heresy*, and therefore, unless by statute, exclusively of ecclesiastical jurisdiction.

Fourth—That no opinion is *blasphemous* which does not attack Christianity as part of the laws of England; that is, Christianity *in general*, and not the peculiar forms and doctrines of any particular church.

Fifth—That supposing the denial of the Trinity reducible to the head of "nonconformity," it is clearly an offence created by statute alone, and, therefore, since the Toleration Act, it remains as at common law, that is to say, in the words of Lord Mansfield, "recognized by the law, not an offence at which it connives." And,

Sixth—That any man may maintain and publish any opinion, however at variance with the established religion, provided he does so reverently and decorously, and does not attack Christianity in general, by denying the existence of Almighty God, or the truth and authenticity of the Holy Scriptures.

But these conclusions do not rest altogether upon the authority of the text-writers. They are fully established by the decided cases. Taylor's case (1st Vent. p. 293) has already been referred to. That case decides, that to say "Religion is a cheat," is to dissolve all moral obligation whereby civil societies are preserved; that Christianity is parcel of the law, and therefore to reproach the Christian religion is to speak in subversion of the law. The next case is Curl's (2 Strange, 789), in which the Chief Justice Raymond says, "If a publication reflects on religion, virtue, or morality,—if it tends to disturb the civil order of society, I think it is a temporal offence." The information in this case was for publishing and print-

ing a lewd and obscene book, and the defendant moved, in arrest of judgment, that he was not punishable in the temporal courts. It is worthy of remark, that, in this case, two unreported cases of buffooning about the Trinity were referred to. But there is a manifest distinction to be observed between "buffooning about the Trinity," and decently maintaining from Scripture the personal unity of the Godhead.

The next case is that of the *King v. Woolston* (2 Strange, 834). The defendant had been convicted on four informations, for blasphemous discourses denying the miracles of our Saviour, and the court declared "they would not suffer it to be debated, whether to write against *Christianity in general* was not an offence at common law, punishable in the temporal courts. But they desired it might be taken notice of that they laid their stress on the word *general*, and did not intend to include disputes among learned men upon particular controverted points." Will any candid mind maintain, that these judges meant to exclude from this most reasonable saving, the speculative opinions of such men as Locke and Newton? In the same case, as reported in Fitzgibbon (64), Raymond, C. J., said, "*Christianity in general* is parcel of the law of England, and, therefore, to be protected by it. Now, whatever strikes at the very root of Christianity, tends, manifestly, to a dissolution of the civil government; and so was the opinion of my Lord Hale, in Taylor's case. I would have it taken notice of, that we do not meddle with any difference of opinion; and that we interpose only where the very root of Christianity itself is struck at, as it plainly is by this allegorical scheme—the New Testament, and the whole relation of the life and miracles of Christ, being denied." To the same effect may be cited the *King v. Annett* (Blackst. Rep. 395), where the defendant was prosecuted for writing the *Free Inquirer*, in which it was contended that Moses was an Impostor. In the *King v. Williams* (Howell's State Trials, Vol. XXVI. p. 656), for publishing Paine's *Age of Reason*, Ashurst, J., says, in delivering the judgment of the court—"It was fit to show our abhorrence of such wicked doctrines, which were not only an offence against God, but against all law and government, from their direct tendency to dissolve all the bonds and obligations of civil society. It was upon this

ground that the Christian religion constituted part of the law of England. But if the name of our Redeemer was suffered to be traduced, and his holy religion treated with contempt, the solemnity of an oath, on which the due administration of justice depended, would be destroyed, and the law be stripped of one of its principal sanctions—the dread of future punishment.” From these cases, it appears, that the mere denial of the Trinity does not come within the principle upon which they have been decided; namely, that the temporal courts will interfere for the protection of the Christian religion *in general*, but will never enter upon theological controversies, or entertain questions which do not affect the influence of Christianity as a bond of moral obligation and preserver of civil society.

The last cases upon this subject which I think it necessary to cite are, the *King v. Waddington* (1st B. & C., p. 26), and the *King v. R. Carlile* (3 B. & A. p. 166). The first of these cases decided, that a publication stating Jesus Christ to be an impostor and a murderer, is a libel at common law. But the case is important in another point of view, as virtually deciding that the mere impugning the doctrine of the Trinity is not an offence at common law. During the trial, a question was asked by a juryman of Lord C. J. Tenterden, whether a work that denied the divinity of our Saviour is a libel. To this the Chief Justice did not reply directly, but said, “that a work speaking of Jesus Christ in the language used in the publication (that is, as an impostor or murderer), was a libel.” When the question came on to be discussed in Banco, on a motion for a new trial, Lord Tenterden says, “I told the jury, that any publication in which our Saviour was spoken of in the language used in the publication for which the defendant was prosecuted, was a libel. I have no doubt whatever that it is a libel to publish that our Saviour was an impostor and murderer in principle.” But Best J., goes farther, and says, “It is not necessary for me to say whether it be libellous to argue from the Scriptures against the divinity of Christ; that is not what the defendant professes to do. He argues against the divinity of Christ by denying the truth of the Scriptures. A work containing such arguments, published maliciously, (which the jury in this case have found,) is, by the common law, a libel; and the legislature has never altered

this law, nor can it ever do so, whilst the Christian religion is considered to be the basis of that law." And Bayley, J., goes farther still, and says, "There cannot be any doubt that a work which *does not merely deny* the godhead of Jesus Christ, but which states him to be an impostor and a murderer in principle, was, at common law, and still is, a libel." Can any language more strongly imply, that to argue against the divinity of Christ from the Scriptures, and *merely to deny* the godhead of Jesus Christ, is not libellous at common law? The second case was an indictment for blasphemy, and the information was for publishing Paine's *Age of Reason*, the same as in the *King v. Williams*, already referred to. This case merely decided, that the Stat. 9 and 10 W. III. c. 32, did not alter the common law with respect to blasphemy, but was cumulative in its effects. Best, J., said, "Both the common law and the statute are necessary; the first, to guard the morals of the people; the second, for the immediate protection of the government," that is, by excluding blasphemers and infidels from offices of trust.

The principal writers and cases have now been discussed, and the conclusion, on this head of the subject, seems clear and irresistible, namely, that the mere impugning the doctrine of the Trinity is not, and never was, an offence at common law. It follows, therefore, that the insinuations to the contrary, lately thrown out before the House of Lords, in the case of Lady Hewley's Charities, and founded upon some desultory remarks of the Lord Chancellor in the case of the Attorney-General *v. Pearson* and others (3 *Merrivale*, 400), are utterly groundless.*

Before entering on the second head of this inquiry, it may be useful to take a brief review of the English statutes which in any way bear upon this subject.

The first statute against heresy in England is 5 R. II. St. 2, c. 5, by which sheriffs are commanded to apprehend preachers of heresy, and their abettors. But Lord Coke discredits the authority of this statute, because the Commons never consented thereunto. (*Inst.* 3d, p. 40.) The

* This is but a corollary from Lord Mansfield's words in the case of *Harrison v. Evans* (6 Bro. P. C., 181), who says, "The common law of England knows of no prosecution for mere opinions."

next, in order of time, is the 2 Henry IV. c. 15, which, according to Blackstone, “sharpened the edge of persecution to its utmost keenness. For, by that statute, the diocesan alone, without the intervention of a synod, might convict of heretical tenets, and unless the convict abjured his opinions, or if, after abjuration, he relapsed, the sheriff was bound *ex-officio*, if required by the bishop, to commit the unhappy victim to the flames, without waiting for the consent of the crown.” Then followed the statute 2 Henry V. c. 7, by which Lollardy was made a temporal offence, and indictable in the King’s court, “which did not thereby gain an exclusive, but only a concurrent jurisdiction with the bishop’s consistory.” In the reign of Henry VIII. the Reformation commenced, when the transition state of religious opinion rendered it necessary to define heresy somewhat more strictly, and in accordance with the new standard of orthodoxy. Accordingly, the statute 25 Henry VIII. c. 14, was passed, which repealed the preceding statutes, and took all offences against the Church of Rome out of the list of heresies. “And yet,” says Blackstone, “the spirit of persecution was not then abated, but only directed into a lay channel. For, in six years afterwards, by statute 31 Henry VIII. c. 14, the bloody law of the Six Articles was made, which established the six most contested points of popery—transubstantiation, communion in one kind, the celibacy of the clergy, monastic vows, the sacrifice of the mass, and auricular confession.” Then came the 1. Eliz. c. 1, by which, says the same writer, all former statutes relating to heresy were repealed, and which leaves the jurisdiction of heresy as it stood at common law, viz., as to the infliction of common censures, in the ecclesiastical courts, and in case of burning the heretic, in the provincial synod only.

By this important act, heresy is at last defined to be, such tenets as have been heretofore so declared; 1st—by the words of the canonical Scriptures; 2nd—by the first four general councils; 3rd—which shall, hereafter, be so declared by the parliament, with the assent of the clergy in convocation.

The next statute which bears upon this subject is the 3 Jac. I. c. 21, which subjects to a penalty of ten pounds every one who shall use the name of the Trinity profanely or jestingly, in any stage-play, interlude or show. Then

follows the English Act of Uniformity, 14 Car. II. c. 4, by the terms of which all clergymen who did not sign the Thirty-nine Articles, and conform in all respects to the liturgy of the Church of England, by St. Bartholomew's day, in the year 1662, were to be ejected from their livings; and the celebration of religious worship, except according to the liturgy of the Church of England, was strictly forbidden. This was followed, in 1667, by the 29 Car. II. c. 9, which abolishes the writ *de heretico comburendo*, and all process thereon, and subjects the offence of heresy to ecclesiastical censures only.

The next is the celebrated Toleration Act, 1 Will. and Mar. c. 18, passed in the year 1689. The preamble is, "to give some ease to scrupulous consciences." And the act itself protects from all penalties of former statutes on this subject, such Protestant dissenters as should subscribe to the Thirty-nine Articles, except the 34th, 35th, and 36th, and certain words of the 20th; and in favour of Baptists, that part of the 27th, touching infant baptism. But, by the 17th section, there is an express exception from the benefit of this act of those who impugn the doctrine of the Trinity. Then comes 9 and 10 W. III. c. 32, which makes it absolutely penal to deny the doctrine of the Trinity, by writing or advised speech; and no person doing so was allowed to enjoy or possess any office, place or employment. From the preamble, it would seem, that the denial of the Trinity is made blasphemy by this statute. But it is abundantly clear that, since its repeal, the offence remains as at common law.

The next is the 19 Geo. III. c. 44, which was passed in the year 1779. This statute extends the benefit of the Toleration Act to all those who declare "in the presence of Almighty God that they are Christians and Protestants, and believe that the Scriptures of the Old and New Testament, as commonly received amongst Protestant churches, do contain the revealed will of God; and that they receive the same as the rule of their faith and practice." Still, however, it was doubted whether these salutary measures extended to those who denied the doctrine of the Trinity, and accordingly, in the year 1813, the 53 Geo. III. c. 160, was enacted, by which the clause concerning the denial of the Trinity in the 9 and 10 Will. III. c. 32, is expressly repealed, and all legal distinction taken away between Uni-

tarians and other Protestant dissenters. From this review of the English enactments, it appears—

First—That since the year 1813, the denial of the Trinity, in England, remains as at common law; that is, heresy.

Second—That, as heresy, it would *now* be subject to ecclesiastical censures, but for the Toleration Act, whose benefit is now expressly extended to those who impugn that doctrine.

Third—That in the interval between the year 1689 and the 9 and 10 Will. III. c. 32, the mere denial of the Trinity was not *per se* illegal, provided those who denied it outwardly conformed to the public worship of the established church.

Fourth—That, previous to the year 1779, all Protestant dissent in England was illegal, except as regards those dissenters who signed the Thirty-nine Articles, with the reservation of the 34th, 35th and 36th, and parts of the 20th and 27th.

Fifth—That the ground of this illegality was nonconformity to the public worship of the established church, and not the private belief or disbelief of individuals in any particular controverted doctrine.

Sixth—That, since the year 1667, the mere denial of the Trinity was not penal, until the 9th and 10th W. III. c. 32.

Seventh—That, since the repeal of that statute, so far as relates to the present subject, the denial of the doctrine of the Trinity has ceased to be an offence, either by statute or ecclesiastical law.

Before proceeding to examine the Irish Statute Book, it may be interesting to advert briefly to the law of Scotland upon this subject. In that country, the denial of the Trinity was made punishable by death, by a statute of Car. II., in the year 1661; afterwards ratified by a statute of W. III. This act provided, that this punishment shall be incurred by those who deny “the existence of God, or of any of the persons of the Trinity.” The impugning of the Trinity in Scotland, therefore, was very different from the *nominally* same offence in England. In the former country, it consisted in denying the *existence* of any of the persons of the Trinity; in the latter, it consisted in denying the *godhead* of any. So that, it seems, the mere

denial of the godhead of the Son, unless coupled with a denial of his existence also, was not sufficient to constitute the offence of impugning the Trinity, in Scotland.*

It is now the proper place to examine the Irish code upon this subject. It may be necessary, however, to make this preliminary observation, that the statute of Drogheda, commonly called Poyning's law, which was passed in the year 1495, enacted, amongst other important matter, that all statutes "*lately*" made in England, be deemed good and effectual in Ireland. Now though the word "*lately*" is, perhaps, open to a special construction, it seems to be universally admitted, that by the operation of this act, all statutes made in England previous to the year 1495, are law in Ireland, so far as they can possibly apply; and that no English statute of later date is of force in this country, unless it expressly names Ireland, or has been specially adopted by the Irish parliament. The observations, therefore, which have already been made upon the statute laws of England, previous to the 18th year of Henry VII., apply, with but slight variation, to this country. From that date, however, the two lines diverge, and it becomes necessary now to trace that of the Irish enactments upon the present question.

The Reformation, says Hallam, was never legally established in Ireland, till the Irish Act of Supremacy, 2 Eliz. c. 1. By this act, the Queen's supremacy, as head of the church, is declared and acknowledged; and all ecclesiastical jurisdiction is transferred to her. In short, it corresponds, almost verbatim, to the English act, 1 Eliz. c. 1, already referred to. Then follows the 2 Eliz. c. 2, answering to the 1 Eliz. c. 2, English, with this remarkable variation, that in those parts of the country where the minister had no knowledge of the English language, he might read the service in Latin. By this act, all subjects were required to attend the public worship of the church, and every other was interdicted. The next is the Irish Act of Uniformity, 17 and 18 Car. II. c. 6 (passed in 1665, and corresponding to the English statute, 14 Car. II. c. 4). This act recites the peace and advancement of

* Aikenhead's case (the single case to be found of capital judgment for blasphemy in Scotland) was, for "*railing*" upon the first person, and "*cursing and railing*" upon the second person of the Trinity. (Maclaurin's Crim. Cases, 12.)

religion likely to result from universal agreement in the public worship of God, and then proceeds to enact, that the Book of Common Prayer shall be used in all places of public worship, and all ministers enjoying ecclesiastical benefices are to read and declare assent to the same, on pain of deprivation. No other form of prayer or religious rites shall be openly used in church or other public place, and every lecturer and teacher shall declare his assent to the Thirty-nine Articles and Book of Common Prayer, on pain of disability. The penalty of preaching during disability was three months' imprisonment. This act, it appears, was entirely directed against *nonconformity to public worship*, and does not concern the private profession of any peculiar doctrine. The denial of the Trinity, however, was still liable, as *heresy*, to the writ *de heretico comburendo*.

The next act is the 4 W. and M. c. 2, in the year 1692, afterwards revived by 2 Anne, c. 14, and made perpetual by 4 George I. c. 9. This is an act for the encouragement of Protestant strangers to settle in the kingdom of Ireland, and provides that alien Protestants, taking the oaths of allegiance, and against the Pope's spiritual power, and signing the declaration against transubstantiation, shall have "liberty of meeting together publicly for the worship of God, and of hearing divine service, and performing other religious duties, in their own several rites, used in their own countries; any law or statute to the contrary notwithstanding." Then follows the 7 W. III. c. 29, in the year 1695, corresponding to the 29th Car. II. c. 9, English. By this act, the writ *de heretico comburendo* in Ireland is abolished, and all temporal jurisdiction over heresy taken away, with a saving of the ecclesiastical jurisdiction in cases of "atheism, blasphemy, heresy, and schism." Then comes the Toleration Act, 6 G. I. c. 5, in the year 1719, which corresponds to the 1 W. and M. c. 18, English. This is an act for exempting Protestant dissenters of this kingdom from certain penalties to which they were then subject. It abrogates those penalties, and also the clause in 2 Eliz. c. 2, sec. 3, requiring every subject to repair to the "parish church" and conform to the established form of public worship. "Provided always, (sec. 13,) and be it enacted by the authority aforesaid, that neither this act, nor any clause, article or thing therein

contained, shall extend, or be construed to extend, to give any ease, benefit, or advantage to any Papist, or person professing the Popish religion, or to any person who in his preaching or writing shall deny the doctrine of the blessed Trinity, as it is declared in the Thirty-nine Articles, agreed upon by the archbishops and bishops and the whole clergy, in convocation, holden at London, in the year of our Lord, 1562, and referred to in the aforesaid acts, made the 17th and 18th of King Charles II." The next is the last act upon this subject. It is the 57th G. III. c. 70, passed by the United Parliament, July 7, 1817. This is an act so relieve persons impugning the doctrine of the holy Trinity from certain penalties in Ireland. The substance is, that "whereas it is meet and proper that equal freedom of religious worship should be secured by law to every part of the United Kingdom," be it enacted that the "penalties or disqualifications which affect persons who shall deny the doctrine of the blessed Trinity in Ireland, be, and the same are hereby absolutely repealed and made void."

Thus, it appears, there is a marked distinction between the English and Irish codes upon the subject of the Trinity. The exception in the English Toleration Act, left those who impugned the Trinity liable, *as before*, to *ecclesiastical* censures, until *temporal* penalties were imposed upon them by the 9 and 10 W. III. c. 32; and the English act, 53 G. III. c. 160, which repealed that exception, had those penalties to work upon. But the similar exception in the Irish Toleration Act was *always* useless; for the penal statute of William did not extend to this country, and was never adopted by the Irish Parliament. The subsequent act, therefore, passed by the United Parliament, in 1817, repealing this exception, was also unnecessary.* In short, the mere denial of the doctrine of the Trinity was never illegal at common law, in either island, and in addition to this, there never was any statute in Ireland rendering it blasphemous or penal. Previous to the year 1719, all Protestant dissent in Ireland was illegal, but only on the ground of nonconformity. Up to that date, therefore, Trinitarian dissent was, in every in-

* In truth, the only effects of the 57 Geo. III. c. 70, was to exempt the denial of the Trinity in Ireland from liability, as ~~before~~, to ecclesiastical censures.

stance, illegal, for in every instance it must have been nonconformity. But the mere denial of the Trinity did not *necessarily*, and of itself, involve this ground of illegality.

From these considerations, it is evident, that the celebrated case of *Emlyn*, tried before the King's Bench in this country, in 1703, was not law, and that its authority would not now be relied on. The indictment was for blasphemy, at common law, and the evidence was, that the defendant published a book which impugned the doctrine of the Trinity. Now, if *Blackstone* and the other text-writers are to be relied on, this was evidence, not of blasphemy, but of *heresy*, and therefore the offence was liable to ecclesiastical censures alone; and, if the decided cases are law, it is equally clear that the mere denial of the Trinity is not a common-law offence, unless made in a profane and irreverent manner, and accompanied with scandalous and buffooning language, from which a malicious intent might reasonably be inferred. In the *King v. Hall* (*Strange*, 416), the information was for publishing a book entitled, "A Sober Answer to the Merry Arguments about the Trinity." This clearly shows the irreverent nature of the contents.

In *Hone's* case, who was tried at Guildhall, before Lord Tenterden, for publishing parodies on the Book of Common Prayer, his Lordship said, that the 53 Geo. III. only repealed the statutory penalties, and left the offence at common law. He said it "was ribaldry." So the present Attorney-General of England lays it down before the House of Lords, that "any person may decently controvert any doctrine of the church; and though it may be heretical, it is not a misdemeanour: it is not a misdemeanour of which the civil magistrate can take cognizance." And Lord Brougham says in reply, "I think that is the soundest opinion,—if you ask me my opinion; if not, half the books that are sold are liable to be proceeded against."†

In England, *Emlyn* might have been indicted and tried in the temporal courts, upon the penal statute of 9 and 10 Will. III. c. 32, but there was no such statute in force here. He was therefore indicted at common law; not,

† See full Report of the Hearing in the House of Lords on the Appeal of the Trustees in *Lady Hewley's Charities*.

however, for denying the Trinity, for that was an ecclesiastical offence, but for blasphemy; and to support that charge, a purely ecclesiastical offence was relied on. Indeed, so conscious appear his prosecutors of the weakness of their case, that an attempt seems to have been made to re-unite, in this instance, the temporal and ecclesiastical jurisdiction, which had been separated ever since the Norman conquest; for the two archbishops of Armagh and Dublin took the bench, and the Chief Justice told the jury, if they acquitted the defendant, "my lords the bishops were there." (Emlyn's Trial, by George Matthews, Dublin, 1839, pp. 26 and 28.) It must also be observed, that if Emlyn's case was law in 1703, it is equally so now, as the 57 Geo. III. c. 70, merely repeals a clause of a previous statute, but leaves the common law as it was. And yet what judge at the present day would direct a jury, that the mere denial of the doctrine of the Trinity is a blasphemous libel at the common law? It is not too much to say—*None*.

The conclusion, therefore, to be drawn, upon the whole of this inquiry, seems to be, that in IRELAND the mere denial of the Trinity was NEVER ILLEGAL, either at common law or by any statute.

APPENDIX.

I.

Mr. Holt, in the second edition of his "Law of Libels," (p. 66,) says, "By 1 Will. III. c. 18, sec. 17, whoever shall deny in his preaching or writing, the doctrine of the blessed Trinity, shall lose all benefit of the Act for granting Toleration." Now, with all due deference to so able a text-writer, the author ventures to suggest, that this is not the true construction of that clause. By the second section, the benefits of the act are expressly extended to "any person or persons dissenting from the Church of England," who shall take certain oaths, and subscribe the declaration against transubstantiation. By this section, therefore, ALL PROTESTANT DISSENTERS, who comply with these requisites of the act are entitled to toleration. The act then proceeds to provide, by section 17, that no impugner of the Trinity shall derive any benefit from its provisions.—Benefit, as to what? Clearly, as to denying the Trinity. Whatever penalties such persons incurred before the Act, they were still to be subject to, and were not to be relieved from by any construction of that act. These penalties have been already shown to be ecclesiastical only, and not temporal, until the 9 and 10 Will. III. c. 32. By this construction, Protestant dissenters who also impugn the doctrine of the Trinity were entitled to the benefit of the Toleration Act, inasmuch as they were Protestants and Dis-

ters. But they were left liable (as before) to ecclesiastical censures, inasmuch as they were impugnors of the Trinity, and also liable to temporal penalties at common law, if they denied the Trinity irreverently and profanely. As *dissenters*, they were exempted by the Toleration Act from the penalties of nonconformity, in common with all other Protestant dissenters; but as *impugnors of the Trinity*, they were to derive no ease or benefit from this act, so as to exempt them from the ecclesiastical censures this specific offence *heretofore* incurred. This seems to be the fair meaning of the 17th section of the Toleration Act, while the construction put upon it by Mr. Holt would make the legislature confound together two distinct species of offences, namely, nonconformity and heresy, and subject to the very penalties it was labouring to repeal an offence not heretofore subject to them, and belonging to a totally distinct jurisdiction. In fact there is not a single case of an impugnor of the Trinity being tried as a *nonconformist*.

II.

Mr. Holt, proceeds, in the same page, to say, that the Toleration Act, besides depriving the offender of its benefits, leaves the punishment of the offence as for a misdemeanour at common law.—(Per Lord Kenyon, *King v. Williams*, Guildhall, 1797.) On looking into the case in Howell, the author has not succeeded in finding this dictum. But, supposing it correct, the whole tenor of Mr. Holt's own chapter on this subject (as already quoted), and the authority of the decided cases, prove, that it must be understood as applying to a profane and irreverent denial of the Trinity, amounting, as in the cases of Hall and Hone, to blasphemous parodies and ribaldry.

III.

It may be said, that the statute 9 and 10 Will. III. c. 32 (which we have seen did not extend to Ireland), is declaratory of the common law; and though what relates to the denial of the Trinity in that statute is now repealed, yet it is to be taken as declaratory of legislative intendment. But if this be so, where is the use of its repeal? "In some of the statutes repealed by the Toleration Act, nonconformity is stigmatized as FELONIOUS! Will it, therefore, be contended, that although those statutes are repealed, yet their language must be taken as declaratory of the common law; and that nonconformity, therefore, not only was then, but remains to this day, a FELONY?" (3 Merrivale, p. 386, n. a.)

IV.

"The Toleration Act suspends all ecclesiastical censures against the persons protected by it, so that even the ecclesiastical jurisdiction over heresy is now done away with." (Attorney-General *v. Pearson*, 3 Mer. p. 385, n.) This shows the correctness of the construction suggested by the author in No. 1. Dissenters who impugn the Trinity, as well as Trinitarian dissenters, were exempted by that act from ecclesiastical censures on the ground of *nonconformity*. It became necessary to provide that this benefit should not extend to exempt the former from the ecclesiastical censures to which they were liable, as *deniers of the Trinity*. This was accordingly done by the provisions of section 17.

V.

CHRONOLOGICAL SUMMARY—ENGLAND.

From 1676 to 1698, the denial of the Trinity was subject to ecclesiastical jurisdiction alone, as heresy.

In 1698, it was made penal in the temporal courts.

From 1698 to 1779, it was both a temporal and ecclesiastical offence, and punishable as blasphemy in the former, and as heresy in the latter.

In 1779, it ceased to be a temporal offence.

From 1779 to 1813, it was once more an ecclesiastical offence alone.

In 1813, it ceased to be an ecclesiastical offence. And

From 1813 to the present day, it is exempt from all penalty and censure, either temporal or spiritual.

VI.

CHRONOLOGICAL SUMMARY—IRELAND.

From 1695 to 1817, the denial of the Trinity was an ecclesiastical offence alone, as heresy.

In 1817, it ceased to be an ecclesiastical offence. And

From 1817 to the present day, it is exempt from all spiritual censures whatever.

VII.

In 1688, the English Toleration Act was passed, to exempt all Protestant dissenters, *without any distinction*, from the penalties of *nonconformity*.

In 1719, the Irish Toleration Act was passed for a similar purpose.

Both these acts contained a provision, that they should not be construed to give any ease or benefit to impugners of the Trinity, so as to exempt them from the ecclesiastical jurisdiction over heresy to which they continued liable.

VIII.

In 1698, the denial of the Trinity was made *illegal* by statute in England, and remained so till 1779.

No such interval took place in Ireland, nor is any similar act recorded in the Irish Statute Book.

THE OCEAN.

I looked upon the ocean: it was smooth and unruffled. Methought it resembled the innocent tranquillity of childhood.

I looked again: it was turbid and tossing. It seemed like stormy manhood, when the fierce passions are active and excited.

Once more I gazed upon the sea: the waves were at rest, and the setting sun spread a golden glory over the water. I thought 'twas then like the old age of the Christian, when the turmoil of life is past, and the soul irradiated with the lustre of a higher world.

Belfast.

R. P.

THE REV. J. C. MEANS ON THE ATONEMENT.

To the Editor of the Bible Christian.

Pentonville, 7th Sept. 1840.

SIR,—It is more than a twelvemonth since I had occasion to write to your predecessor in office, to point out what appeared to me the unfairness of some strictures on my book, "Jesus the Mercy Seat," contained in a previous number of your work, (Feb. 1839). The Editor, with a fairness which merits commendation, inserted my communication (June 1839), and there I believe all discussion as to my book or the subject of it, ended. I say, "I believe," for, as I do not constantly see the Bible Christian, some notice may have been subsequently taken of the matter, of which I am not aware.

I closed my letter to the Editor by saying, "Should your readers desire it, and you be disposed to admit my communications, I may hereafter offer some remarks upon the doctrine itself, and the scripture evidence by which it is supported." As however I was not aware of any interest being felt on the subject, by those among whom your pages circulate, and was beside much occupied in my own pursuits, I did not attempt the fulfilment of my conditional proposal: nor should I have thought of doing it now, had not I been urged to it in a private letter from a gentleman at Belfast (an entire stranger to me), from which I have been led to suppose that some of your readers may desire to attain to a view of the death of Christ, which shall in their estimation harmonize better with the letter and spirit of scripture than that which is commonly held by Unitarian divines, and exhibited in Unitarian pulpits.

There cannot be a subject more important than the ground and manner of a sinner's acceptance with God, or one on which correct and scriptural views are more desirable. It is one, too, on which the word of God is our only safe guide. If to legislate with propriety for a kingdom, whose population amounts to a few millions only, and whose temporal interests are the chief or only object of attention, requires a clearer understanding and more extended knowledge than most men possess: how much must the moral government of the universe exceed the comprehension of any man; and how little can he know of it, except so far as the great Ruler of all sees fit to communicate to him

either the measures of his administration, or the purposes which those measures are designed to answer.

The inquiry then how is a sinner to find acceptance with God is peculiarly a scriptural one: to be determined not by *a priori* reasonings as to what befits the wisdom, the justice, or the love of God, (reasonings which the intellect and experience of man are alike inadequate to conduct properly) but by the authoritative declarations of the word of God.

Now with respect to the death of Christ, it is to be observed that scripture declares,—

1. "That he died for us"—(Rom. v. 8; 1 Thess. v. 10); "died for the ungodly" (Rom. v. 6); "one died for all" (2 Cor. v. 14, 15);—"the son of God loved me, and gave himself for me" (Gal. ii. 20);—Christ "*gave or laid down his life for his sheep*" (John x. 10, 15; xv. 13; 1 John iii. 16); "suffered for us" (1 Peter ii. 21; iv. 1).

2. Yet more emphatically it is said that he "*died for our sins*" (1 Cor. xv. 3);—"bore our sins in his own body on the tree" (1 Pet. ii. 24);—"suffered for sins, the just for the unjust"—(1 Pet. iii. 18); "he was delivered for our offences" (Rom. iv. 25); "he was wounded for our transgressions, bruised for our iniquities, the chastisement of our peace was upon him, and with his stripes we are healed"—(Isaiah liii. 5); "the Lord hath laid on him the iniquity of us all" (ib. 6);—"his soul was made an offering for sin" (ib. 10); he "bare the iniquities of many" (ib. 11); and "he bare the sin of many" (ib. 12); "God sending his own son, in the likeness of sinful flesh, and for sin, condemned sin in the flesh" (Rom. viii. 3); "he made him to be sin for us, that knew no sin" (2 Cor. v. 21);—"his blood is shed for many for the remission of sins" (Matt. xxvi. 28); and he "*gave his flesh for the life of the world*" (John vi. 51).

3. Again, our Lord is said "to *give his life*, or himself, a ransom for many" or "for all" (Matt. xx. 28; 1 Tim. ii. 6);—to "redeem those under the law" (Gal. iv. 5); "to redeem us from the curse of the law, being made a curse for us" (Gal. iii. 13); "to redeem us by his blood"—(1 Pet. i. 18; Rev. v. 9); "to be our propitiation" (1 John ii. 2; iv. 10); "we are reconciled to God by his death" (Rom. v. 10); "justified by his blood"—(ib. 9); he is set forth by God as "a mercy-seat" (so I render *ἱλαστήριον*) (through faith)

"in his own blood" (Rom. iii. 25); "we are made nigh by the blood of his cross" (Eph. ii. 13); "he reconciles both Jews and Gentiles unto God, in one body, by the cross" (ib. 16); "he makes peace through the blood of his cross." (Col. i. 20); He "gave himself for us, an offering and a sacrifice to God" (Eph. v. 2); "Christ our passover is sacrificed for us" (1 Cor. v. 7);—"he washed us from our sins in his own blood" (Rev. i. 5); "sanctified his people with his blood" (Heb. xiii. 12); "we have redemption through his blood" (Eph. i. 7); "his blood cleanseth from all sin" (1 John i. 7); He was "the lamb of God, that took away the sin of the world" (John i. 29); "he put away sin by the sacrifice of himself" (Heb. ix. 26).—(The words of Christ himself are distinguished by *Italics*.)

I need not multiply quotations to show that the language of Scripture is very remarkable in passages in which the death of Christ is referred to. I think it can hardly be denied that those cited above, present a considerable amount of *primâ facie* evidence of the truth of the doctrine that Christ in his death bore the penalty of man's sin, and obtained the remission of the punishment which would else have fallen upon his disciples. How is this body of evidence met by the opponents of the doctrine?

1. By criticisms or interpretations tending to weaken or destroy the testimony of the several passages. The limits to which I must restrict this communication prevent my examining these criticisms or interpretations in detail, extraordinary as some of them appear. It will be time enough to enter into them should any of your correspondents deem it right to urge them.

2. By general assertions of "figurative language," without stopping to examine whether the language has the appearance of being figurative, or considering what the passage teaches, admitting its figurative character.

3. By objecting that the doctrine is not taught by Christ himself, but only by the apostles: forgetting (if the assertion were true in point of fact, which I deny,) 1st, that our Lord himself declared there were many things which he could not himself communicate, but was obliged to leave to be imparted to his disciples' minds by subsequent celestial illumination (John xvi. 12, 13); and 2d, that to charge the apostles, with erroneous views of this matter is dishonourable to Christ, inasmuch as it supposes that he

did not properly instruct them in the doctrines of the very religion which he authorized them to teach.

4. By attacking the doctrine itself as dishonourable to God, contrary to his perfections, and to the declaration of Scripture respecting his readiness to forgive.—In reply to this, which is the most common mode of proceeding, let me offer the following remarks:—

1st, That in punishing sin, we are not to suppose that God gratifies personal vindictiveness; but rather that he desires to arrest the evils which would result from unpunished transgression: that the legitimate object of punishment in the ruler of a community is primarily the enforcement of that obedience to righteous laws which is necessary to the well-being of his subjects at large.

2d, That the infliction of punishment is not the requirement of a personal compensation to the ruler, nor to be compared strictly to the exaction of a debt, although such a comparison may be sometimes made, and justified by a somewhat remote analogy between the cases.

3d, That the moral impression resulting from the infliction of punishment, depends very much on its influence as a solemn expression of the lawgiver's displeasure against the offence or offences which form the ground of punishment.—Consequently,

4th, The appointment that Christ should "bear the sin of many," does not result from vindictiveness, or delight in suffering (see obs. 1), but is designed to produce a deep moral impression (see obs. 3), and is, consequently, the dictate of mercy, combined with an immutable regard to the law of God as the perfect rule of righteousness.

5th, That the sufferings of Christ, though regarded as penal, not being of the nature of a personal compensation (see obs. 2), do not diminish the freeness of God's mercy any more than the requirement of faith or repentance.

6th, That if God could justly appoint Christ to die for the benefit of man, there is no reason to charge with injustice the appointment that he should die to manifest the solemn displeasure of God against sin, and so to produce that moral impression on the intelligent creation of God which could else have been produced, so far as appears, only by the punishment of guilt with rigorous and uperring severity.

Before I close this paper (which, let it be remembered,

is designed to stimulate inquiry, not given as comprehending a full statement of the subject), let me advert to the condition and prospects of the Unitarian body. In England, where it first assumed consistence and prominence, what has been its history? Springing up in the Presbyterian and part of the Baptist bodies, it has rapidly superseded the quiet, not to say, torpid Arianism into which many of those denominations had glided. But has it either quickened their zeal, animated their piety, or enlarged their numbers? Has it presented them with a form of religious belief in which they can rest? The elements of a farther change are visible, and are exciting the anxious attention of those who are not disposed to follow "the movement." The controversial spirit is subsiding, but in too many cases it has been succeeded by an apathy which is scarcely preferable, or an unsettled state of mind, hankering for further change. Apprehensions are felt, and, in private, often expressed; and "the aggregate meeting," held in London two years ago, led, in many cases, to the more public expression of dissatisfaction. May it not be naturally asked, whether there is not reason to apprehend defect in a religious system which has done apparently so little for the extension, religious improvement, or satisfaction of those who hold it? It is my own conviction, that this state of things is in no small degree owing to a departure from scripture, more especially with respect to atonement and some other connected truths: and happy shall I be to be instrumental in the hand of God in awakening attention to a doctrine to which the divine word bears testimony, and in which consists much of the power of that word for the increase and edification of the church. "For the preaching of the cross is to them which perish foolishness; but unto us which are saved, it is the power of God."—(1 Cor. i. 13.)

JOSEPH CALROW MEANS.

THE NORTHERN SUNDAY SCHOOL ASSOCIATION.

The liberal Presbyterians of the North of Ireland are aware of the establishment of a Sunday School Association, for the assistance of those schools which had been refused aid from the Sunday School Society for Ireland. Full particulars of this matter have been several times

laid before them; and are very distinctly set forth in the First Annual Report of the Association, published a few months ago in the *Bible Christian* (page 146, of present volume), and also printed in a separate form, and circulated gratuitously.

The importance of Sunday Schools is now generally admitted. In most of our congregations they have been recently established or improved: their usefulness has already been felt, and we may confidently hope, that, under the divine blessing, still more important results will flow from them.

To this progress in the establishment and support of Sunday Schools it must be acknowledged that the Northern Sunday School Association has been chiefly instrumental. The bigotry of others would have crushed them, or turned them to sectarian purposes; but this Association, by affording facilities for the management of schools, has cherished the little zeal that existed among us, and has already fanned it into a goodly flame. Many proofs have been given of its good effects: and only last week the Superintendent of a flourishing School in Belfast informed us, that without the aid of this Association the school over which he presides could scarcely have continued in operation.

Under these circumstances it will be admitted that the Northern Sunday School Association has claims on the pecuniary support of those who profess themselves the friends of religious instruction. It is inconsistent to cry up the value of early religion, especially to the lower classes—to embody it in toasts at public dinners, and sentiments at public tea-parties, if we be not, at the same time, willing to promote it according to our means. Hitherto the amount of contributions has been miserably small. Although the annual subscription has been made so low as Three Shillings, the great majority of congregations have not sent in even *one* such subscription. To be numerically exact, there have been, from one country congregation *nine* subscriptions, from another *one*, and from the rest nothing: and although several benevolent persons in Belfast have subscribed very liberally—and one anonymous individual presented a donation of Five pounds—yet the whole number of subscribers in Belfast has been only *six*. In this statement I have not included the ministers

of the various liberal congregations, of whom *four* have become life-members, by the subscription of Two pounds in one payment; and *six* others are annual subscribers—making altogether *ten* who have contributed to the Association.

I fear that this statement will give a more correct idea of the extent of our zeal in Sunday School education than any thing else that has been lately spoken or published: yet I trust that, to some extent, the small number of contributors may be owing to the want of a proper application.

CHAS. J. M'ALESTER,

Secretary of the Northern Sunday School Association.

Holywood, October 16, 1840.

SUNDAY SCHOOL ODES. No. III.

FOR THE CHILDREN.

FATHER of all! I give Thee praise
For every joy that crowns my days:
From Thee all good and comforts come,
My food,—my clothes,—my happy home.

And—best of all,—thy holy Word,
In which I read of Christ my Lord,
And the glad tidings that He brought,
Of things surpassing human thought.

I think of all the Saviour bore,
That we might live in sins no more;
But by His cross and doctrine learn
With our whole heart to God to turn.

If Jesus died, so to redeem
My soul, how precious it should seem!
And shall I make his sufferings vain,
By wandering from the way again?

Lord! give me grace, to rule my tongue
With truth and meekness, while I'm young:
To fly the first approach of sin,
And check vain thoughts that rise within.

Thus early may I find it sweet
To sit and learn at Jesus' feet;
The one thing needful do Thou give,
The bread by which my soul may live;—

That, nourished daily, I may grow
In faith and virtue, here below;
And taste at length, in worlds above,
The riches of my Father's love.

H.

SUNDAY-SCHOOL ODES. No. IV.

FOR THE SCHOOL.

LORD! with united heart and will
 We join our prayers, of Thee beseeching,—
 Open the Scholars' hearts, and fill
 The Teachers with Thy Spirit's teaching.

When Hope's first ardour has decayed,
 Affection cooled, and Faith is shaken;
 Then may thy favour, richly shed
 In every breast, new zeal awaken.

Oh may the Children early turn,
 With love devoted, to the Saviour:
 Their faith with youthful vigour burn,
 And Truth adorn their whole behaviour.

Preserve them pure from every stain
 Of lying lips, and thoughts unholy;
 Let them not rush to sins again,
 Nor stumble in the paths of folly.

But may they love thy Sabbath well,
 This day,—the crown of all the seven;
 And grow from strength to strength, to swell
 Thy Church on earth,—Thy Host in Heaven.

H.

ELEGY.

When life is ebbing fast away,
 And—hardly drawn—the lab'ring breath
 Shakes the frail tenement of clay,
 Clutched by the tightening hand of death;—

When the glazed eyeballs darkly strain
 On faces longest-known and dear;
 And the one—best-loved—voice, in vain,
 Is uttered in the deadened ear;—

Oh! what shall be the sufferer's stay,
 While flesh and spirit part with pain?
 In that mute hour of agony,
 The King of terrors who restrain?

Faith leans on *Him* who shared our woes,
 And tasted death,—the cross,—the grave:
 Jesus—the man—our weakness knows,
 He lives to comfort and to save.

A loving arm supports the head,
 A tender hand wipes off the tears,
 While,—in a sweeter fullness shed,—
 The love of God in Christ appears.

Then deathly pangs no terrors bring,
 Absorbed in holy ecstasy:
 And now,—oh Death! where is thy sting?
 And where—oh Grave! thy victory?

Not comfortless,—the Christian mourns
 Believers entering into rest;
 For, while the dust to dust returns,
 The souls that sleep in Christ are blest.

They cease from want,—they cease from woe:—
 We follow to the happy shore,—
 Hid from the eye of flesh below,—
 Where those we loved are gone before.

INTELLIGENCE.

UNITARIANISM IN WELTON, YORKSHIRE.

Appeal to Unitarian Christians.

SEVERAL families of humble individuals who have embraced the views held by Unitarian Christians, reside in the village of Welton, near Hull (Yorkshire), for whom it is very desirable to secure the benefit of Public Worship.

Missionary, and other efforts have been made during the past eighteen months with considerable success, and several sincere friends to the diffusion of Scripture Truth, are desirous that a Minister should be placed there on trial a few years. It is quite impossible for the little flock to support a Pastor at present; and their spiritual welfare and happiness will be much enhanced if some more highly favoured Unitarians will kindly step forward to lend a little aid in this their time of need.

Could the sum of £50 or £60 annually, be obtained during a few years from benevolent Unitarians, and from Fellowship Funds throughout the United Kingdoms—the Society could engage a zealous Minister, well suited to the place, and likely, with the blessing of Providence, to promote the cause efficiently. It is hoped the case may be deemed worthy of notice, and when the numbers, liberality, and wealth of the sect are considered, some assurance is afforded that this appeal for sympathetic aid, will not be made in vain.

Donations or Subscriptions of any amount, however small, will be thankfully received for the cause at Welton, by the Rev. Thomas Jackson, Thorne (Yorkshire), and Mr. Charles Lloyd, No. 156, Bromsgrove-street, Birmingham, from whom further particulars respecting the interesting society may be obtained.

P.S.—An effort has also been made to establish an Infant's School, and public Day School, upon liberal principles, in Welton.

C. L.

[The Editor of the B. C. has received a private letter which details some circumstances that strongly tend to enforce the foregoing appeal.]

SETTLEMENT OF THE REV. H. ALEXANDER AT NEWRY.

We understand that the Rev. HENRY ALEXANDER, late of Lancaster, having accepted a unanimous call from the First Presbyterian Congregation of Newry, in connexion with the Remonstrant Synod of Ulster, was ordained to the pastoral charge of that worshipping society on the 29th of September last, by the Remonstrant Presbytery of Armagh.

SETTLEMENT OF THE REV. JOHN MONTGOMERY IN NEW-TOWNLIMAVADY.

The Rev. JOHN MONTGOMERY having accepted a unanimous call from the Remonstrant Presbyterian Congregation of Newtownlimavady, to undertake the pastoral charge of that worshipping society, as assistant, and intended successor, to their minister the Rev. WILLIAM PORTER, was, on Thursday, the 8th of October, 1810, ordained to the work of the ministry in that place by the Remonstrant Presbytery of Templepatrick with which the Congregation is connected.

On this occasion the Rev. J. SCOTT PORTER, of Belfast, introduced the service and preached: the Rev. ROBERT CAMPBELL, of Templepatrick, explained and defended the Presbyterian form of ordination: the Rev. WILLIAM PORTER, senior minister of the congregation, offered up the ordination prayer, and the Rev. WILLIAM GLENDY, of Ballycarry, delivered a charge to the minister and people. In the course of the services, Mr. MONTGOMERY delivered a statement of his views upon some of the leading points of the Christian faith: which, however, he stated, was not to be understood as pledging him to any particular views of Christian doctrine for the time to come: on the contrary, he expressly reserved to himself the right, and declared his intention, to examine the scriptures, and follow divine truth wherever she might lead. This declaration seemed to give unanimous satisfaction to a very numerous and deeply attentive auditory.

It had been intended to celebrate this event by a public dinner, as is usual on similar occasions: but the principal hotel in the town, having been previously engaged by the guests assembled to partake in a festive entertainment given by one of the neighbouring gentry, it was found impossible to procure the requisite accommodation. Under these circumstances, the ministers who were present, together with several lay friends from a distance, and a considerable number of the members of the congregation, were most kindly and hospitably entertained at dinner, by JOHN ALEXANDER, Esq. one of the members of the Congregation. The evening was spent in a delightful and improving interchange of liberal, charitable, and truly religious sentiments: to which, however, it would scarcely be consistent with the usual forms of social intercourse, to allude more particularly: the entertainment being a private one.

We anticipate the very best results from the labours of Mr. MONTGOMERY in Newtownlimavady: and most cordially do we wish him success in all the exertions he may make for the progress of pure and undefiled religion.

UNITARIAN SOCIETY FOR THE DIFFUSION OF CHRISTIAN KNOWLEDGE.

The Anniversary Sermons of the Unitarian Society for the Diffusion of Christian Knowledge, will be preached in Belfast, on Sunday the 1st of November 1840, by the Rev. ROBERT BROOKE ASPLAND of Dukinfield, near Manchester, England: that in the Morning, at 11 o'clock A. M. in the Meeting-house of the 2nd Presbyterian Congregation, and that in the Afternoon at 1 o'clock, P. M. in the Meeting-house of the First Presbyterian Congregation.

The Annual Meeting of the Society to hear and discuss the Report of the present Committee, elect a Committee and Officers for the ensuing twelve months, and transact the other business of the Society, will be held in the New Unitarian Chapel, York-street, on the evening of Monday the 2nd of November, at half-past six o'clock.

We hope and trust there will be a numerous attendance on all these occasions of the Members of the Unitarian Society, and of the friends of Unitarian Christianity.

October 19, 1840.

SUNDAY SCHOOL OF THE FIRST PRESBYTERIAN CONGREGATION, BELFAST.

On Friday, the 2d of October, 1840, the Ladies and Gentlemen who officiate as Teachers in the Sunday School of the First Presbyterian Congregation, Belfast, entertained their friends who are similarly engaged in the Sunday School of the Second Congregation, at an evening party, in the new and handsome school-room lately erected by the First Congregation, in Fountain-street. The ministers of both congregations, and some of the neighbouring Unitarian ministers were also invited, and several among them honoured the meeting by their presence. There were about one hundred ladies and gentlemen present.

After tea, the Rev. J. SCOTT PORTER (in the unavoidable absence of the Rev. W. BRUCE, who was detained in Dublin) was called to the chair: and the meeting was addressed by the following gentlemen, on the subjects annexed to their names, respectively, viz:—

Rev. Dr. Montgomery—*Peace and Prosperity to our Native Land.*

Rev. J. Nixon Porter—*Civil and Religious Liberty all over the world.*

Rev. John Porter—*Education for All, unfettered by Creeds or Tests.*

Rev. Charles J. M'Alester—*The Northern Sunday School Association.*

Mr. Andrew Patton—*The Sunday School of the Second Presbyterian Congregation.*

Mr. George M'Adam—*The Sunday School of the First Presbyterian Congregation.*

Mr. Robert Patterson—*The Scientific and Literary Institutions of the British Empire, and throughout the world.*

Mr. David Patton—*The Ladies who grace our Meeting by their presence.*

Mr. William H. Malcom—*Our Musical Friends who have contributed so effectively to the pleasure of our Meeting.*

In the course of the evening, several musical pieces were given with great effect by some of the teachers, assisted by a few other amateurs: among which may be particularized—GLEE, *Bold Robin Hood.* SONG, *Erin is my home.* GLEE, *Awake, Æolian lyre!* GLEE AND CHORUS, *The Chough and Crow.* SONG, *If I had a thousand a year!* GLEE, *Hark! Apollo strikes the lyre:* and immediately before separating for the night, the celebrated *Hallelujah Chorus* from Spohr's new Oratorio. We believe we only speak the feeling of all who were present, when we say, that the arrangements of the entire meeting were most satisfactory: and that we trust such reunions will frequently take place, both in Belfast and elsewhere.

On the following evening, Saturday, October 3, 1840, the children belonging to the Sunday School of the First Congregation were entertained by their teachers in the same room. Tea, cakes, and fruit were provided for them in great abundance: and some of the ladies performed several pieces of music, suited to the taste of the juvenile assembly. The magic lantern was also put in requisition, and its grotesque imagery excited unbounded merriment. Upwards of 140 children were present, to whom, before separating, Mr. THOMSON SMITH, one of the Teachers, delivered the following Address:—

“As both the Superintendents have been too much occupied to prepare any address to the pupils of the Sunday School on this occasion, I shall now make a few observations to them.

“It is not my intention, my young friends, to detain you long. I have no interesting stories to relate; but I am sure you will all be able to understand what I am about to say. Your Teachers are delighted to have so many of you here this evening, and to see you conducting yourselves so well: it affords them, I can assure you, much gratification. Meetings such as this will tend to unite the Teacher and Scholar in greater regard for one another: and for this purpose your Teachers brought you here this evening, to entertain you with tea and cakes, and music, and every thing which they considered would make the time pass pleasantly and agreeably. Now, all they wish from you as a return of their kindness is, to be punctual for the future in coming at the proper time to school. If you are not regular in your attendance, your Teachers will not care so much for you, or cannot be so anxious for your welfare; therefore it behoves you, my dear young friends, for your own interest, to please them in every way, to be attentive and interested about your lesson, and if you have any task to prepare, to do it carefully at home. If you observe any of your class-fellows aiming to withdraw you from your book by endeavouring to attract your attention to some other object, do not heed them. Such persons will never get on well at school; whereas, if you are attentive and obedient, you will merit the praise of your teacher, and I can

assure you, you will experience much more happiness in yourselves.

"I would earnestly exhort you, *if possible*, not to let any thing keep you from coming regularly to school. Sickness, or the death of a near friend or relative, might and ought to keep you at home. Those of you who are very young or delicate in health, we could not reasonably expect on days of intense cold or heavy rains; but neither of these should prevent such of you as are older from coming to learn instruction on the Lord's day. 'Tis a pleasant sight to see children coming to school on Sunday, neatly dressed and clean. I dare say, many urge as an excuse for their non-attendance, that they did not like to come through the rain, and have their Sunday clothes spoiled: but, my young friends, your Teachers would much rather see you, with your old clothes on, on such a day, as this would be a manifest proof of your desire not to miss school, and of your wish to assemble yourselves together to gain instruction by reading God's holy word. You should come unto Christ and learn of him the path of duty with all meekness and readiness of mind, and teachable spirits, and be guided by his instructions and affectionate admonitions. You cannot learn too early. 'Suffer little children to come to me, and forbid them not,' says our Saviour, 'for of such is the kingdom of heaven.'—'Remember your Creator in the days of your youth, and when you are old you will not depart from him;' but live a life of goodness and truth, and hold fast as a treasure most dear, the early impressions you received from your Teachers. They will be the means of giving you peace and pleasure in this life, and, I trust, happiness for ever in the life which is to come. The words of scripture I may here again quote as very applicable, 'Train up a child in the way he should go, and when he is old he will not depart from it.'

"I will not, my young friends, detain you longer. Perhaps I should not have troubled you with any observations, had I not an anxious desire for your welfare; and although my remarks have been noted down very imperfectly and in a hurried manner, still, I presume, they contain truths which you should all seriously reflect upon, and which, I assure you, have been delivered with a sincere desire for your growth in grace, and in the knowledge and fear of the Lord."

UNIVERSITY OF LONDON.

Matriculation Examination.

We are happy to understand, that at the recent Matriculation Examination in the University of London, the *First Place in the Honours' Division*, and also the *University Scholarship of £30 per annum, during the Undergraduate Course*, were obtained by Mr. WILLIAM DAVISON, son to the Rev. D. DAVISON, M. A. of Euston Square, London; and grandson to Mr. WILLIAM DAVISON of Comber in the County of Down. So distinguished a literary rank obtained by so very young a gentleman, speaks most highly in favour of the system of instruction pursued by his excellent father, under whom he has been entirely educated: and affords a most pleasing omen

of future excellence. May he live to gratify the fond anticipation of his numerous friends!

We observe that Mr. Bewglass, of the Royal Belfast Academical Institution, also distinguished himself honourably on the same occasion.

SUMMARY OF PUBLIC OCCURRENCES.

The Domestic History of the British Empire for the last month has been unmarked by any occurrence deserving of particular notice; unless the agitation of the Repeal of the Union by Mr. O'Connell, and a few of his usual supporters, may be so regarded.

The Foreign Relations of the Kingdom continue to be complicated and precarious. The British Fleet under Admiral Sir ROBERT STOPFORD, has commenced operations in the Turco-Egyptian quarrel, by bombarding an encampment of the troops of Mehemet Ali, near the town of Beirout, on the coast of Syria; landing a mixed force of Englishmen and Turks in the neighbourhood, under the command of Commodore NAPIER; storming several castles and detached posts held by the Egyptian army; and furnishing the Druses, as the inhabitants of the mountains of Lebanon are called, with arms and ammunition, to enable them to rise in insurrection against the Pacha.

Lord PALMERSTON, the British Secretary of State for Foreign Affairs, and M. THIERS, the President of the French Council of Ministers, have published Diplomatic Notes; both professing the utmost moderation: yet seemingly developing views so inconsistent with each other, that under certain contingencies, hostilities may very reasonably be apprehended. Is it not shocking to think, that two great and generous nations like France and Great Britain, should suffer themselves to be dragged into a war, by a dispute in which neither of them can possibly have the slightest individual interest? If war be the result, the minister by whom it may have been provoked, will have a heavy account to settle with posterity.

TO CORRESPONDENTS.

As it seems desirable that the future Volumes of the *Bible Christian*, like those of every other monthly periodical in Great Britain, should commence with the month of January in each year, it has been determined by the Committee of the Unitarian Society that the next number (that for December) shall close the present volume. But in order to give to our subscribers the same quantity of matter that they would have received upon the old system, *the number for December will be a Double number, containing 72 instead of 36 pages.*

Our January number will commence a new volume: and we respectfully request our friends in various quarters, to exert themselves to promote the circulation of the cheapest Unitarian Magazine in Great Britain.

THE
BIBLE CHRISTIAN.

(THIRD SERIES.)

No. XI. and XII.

DECEMBER, 1840.

VOL. II.

ON THE EPISTLE TO THE HEBREWS.

PART I.

"Now of the things which we have spoken this is the sum: We have such an high-priest who is set on the right hand of the throne of the Majesty in the heavens; a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man."—Heb. viii. 1, 2.

To understand the many difficult parts of this, and, indeed, of all the epistles, it is essentially necessary that we should ascertain, and keep constantly in mind, the great object of the writer, and the peculiar views and prejudices of the people for whose benefit he wrote. Now, the Epistle to the Hebrews, as the title imports, was written for the instruction of the Hebrew nation; and, as it would appear from the train of argument pursued, chiefly for the benefit of the unbelieving portion of it—men whose pompous, sacrificial, and ceremonial form of worship would naturally lead them to entertain the strongest prejudices against the plain, simple, and spiritual religion of Jesus Christ. These prejudices would lead them to object to it, as the sacrificial views of some Christians do to the Unitarian faith, that it was little else than a modified form of Deism. To the mind of a Jew, the chief objection to Christianity would be its lack of rite and ceremony. It would seem to him to strip religion of all that he esteemed most valuable—the necessity of a consecrated order of priests,—a temple venerable for its antiquity, and sacred from its use and history,—and the perfect

victim brought with pomp and pageantry to be sacrificed on its altar.

To remove these prejudices is evidently the object of the author of this letter. It is commonly ascribed—and, judging from the style and the ability displayed throughout, I think with justice—to the Apostle Paul, though on this point there exists a doubt. But whoever the writer was, the merit of the epistle is indisputable. It not only displays great ability, but the most happy adaptation to the purpose the author had in view, namely, the softening down, if not the removal of those prejudices, and the leading his readers, as it were involuntarily—no easy task—to think more favourably of the religion of Jesus Christ. If, in doing so, he has adhered more closely to Jewish phraseology than may suit *our* taste, and so as to render himself partly unintelligible to the common reader now, this is only what might be expected. Or, if he have even stretched the religion of Jesus a little more into conformity with Judaism than may seem *to us* prudent, to the injury of its simplicity, we are at the same time to remember the great and righteous object he had in view, even the removal of the prejudices of an entire nation that were arrayed against it—an object, which, though it cannot sanction any dereliction of principle, may well excuse a little compliance of manner; for even the unswerving Paul, in such matters, made himself “all things to all men, that he might gain some.”

In this epistle, then, we are to expect to find those views of Christianity that are most conformable to Judaism. We are to look for those points that may bear any analogy to the sacrificial rites of Moses seized on by the author, and brought prominently into view; while its moral precepts and spiritual nature, though not passed over, are placed, as it were, more in the back-ground. Views of it that would seem to us unimportant, if not fanciful, we may expect to find here put forward and treated as if they were its most leading characteristics. We are to recollect that the writer looks upon the religion of Jesus with the eyes of a Jew, and explains it with reference to the prejudices of Jews, for the express purpose of removing those prejudices. And, recollecting this, we shall have no difficulty either in understanding his illustrations or in accounting for his phraseology.

The limits of a paper would not suffice for a complete analysis of this epistle, nor allow me space to point out every instance of its adaptation to the object for which the author wrote. Many will of themselves occur to the mind of the intelligent reader, if, in perusing it, the above circumstances are borne in mind. For instance, in the first sentence we have a proof of the ability of the author, where he obviates the objection that might be made to such a divine interposition as in the Gospel is contained, by hinting, while he states the fact, that it is not a thing incredible that "God, who at sundry times and in different manners (as the Jews acknowledge) had spoken in time past unto the fathers by the prophets, should, in these last days, have spoken unto us by his Son." Throughout the first chapter also, he magnifies that Son, to do away the impression against the humble rank of Jesus, quoting and applying various passages from the Hebrew Scriptures to the despised Nazarene, for the evident purpose of gaining on his readers' minds—another striking proof of his sagacity. And in the second chapter, who can fail to remark the force and point of the following deduction, made from the fact established in the first, viz.: "If the word spoken by angels was stedfast, and every transgression and disobedience received a just recompense of reward, how shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was afterwards confirmed unto us by those that heard him, God also bearing them witness with signs and wonders, and gifts of the Holy Ghost?" Who can fail to observe how well adapted such an argument was to the mind of a Jew,—how suited to work upon his fears? Or who can overlook the other powerful warnings and admonitions he deduces throughout the epistle from the fact, that Christ was counted worthy of more honour than Moses or the prophets,—“for unto which of the angels (or messengers) said he at any time, Thou art my Son, this day have I begotten thee?” and therefore, “*if he that despised Moses’ law died without mercy, under two or three witnesses, of how much sorer punishment shall he be thought worthy who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified an unholy thing, and hath done despite unto the Spirit of Grace?*” This felicity of adaptation and strength

of argument can only be learned from an attentive perusal of the letter itself. I will therefore confine myself to a few remarks that may enable the common reader to arrive at the meaning of the more abstruse parts, in that perusal of it, which, in justice to these strictures, he will, I hope, feel himself called upon to make.

In the first place, then, I would remark, that the Jews chiefly objected to the religion of Jesus, that it was destitute of a *priesthood*. The religion of Moses had a consecrated order of priests. The tribe of Levi was especially set apart and separated from their brethren for the service of the sanctuary. The family and posterity of Aaron were ordained and set apart to the peculiar duties of the priestly office. Each of the families of the Levitical tribe had their distinct duties assigned them in preparing for the service of the sanctuary and contributing to the worship of God. And that service required an high-priest to intercede with God on behalf of the people, to offer sacrifice for himself and the sins of the people, and to present the prayers and offerings of the people on the altar of God. What then of all this, said the Jew, is there in the religion of Jesus Christ? Where is the high-priest to mediate betwixt Deity and humanity,—to bear up man's offerings to the throne of God, and to intercede with Deity on man's behalf?

To this Christianity afforded a ready answer. Jesus Christ, said the author of this letter to the Hebrews, is *our* high priest. We have not, it is true, an established priesthood; for “a change in the law implies, of necessity, a change in the priesthood:”* but, said he, “*We have such an high-priest, who is set on the right hand of the throne of the Majesty in the heavens, a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man.*”

The answer was at once obvious, though betwixt the office of Jesus, and that of the high-priest under the Mosaic law, there had been less resemblance. Still it was liable to another cavil of the Jew, and another objection, therefore, was to be answered by our author. The tribe of *Levi*, as I have said, had been set apart for the service of the sanctuary; and none but one of the posterity of Aaron could enjoy the dignity of high-priest. Now, “it

* Heb. vii. 12.

is evident that our Lord sprang out of *Judah*, of which tribe Moses spake nothing concerning priesthood:* how then is this objection to be overcome? To obviate its force, the author labours throughout the whole of the 7th chapter and elsewhere, to show that "Christ was called of God, an high-priest after the order of *Melchisedec*." This *Melchisedec*, he shows clearly from the Hebrew Scripture, was an high-priest, though not one of the posterity of Aaron, nor yet one of the tribe of Levi, having lived a long time previous to the institution of the Mosaic covenant. His priestly office he ascribes, of course not to the claim of natural descent, but to the special appointment of God himself. Aaron's own appointment, he intimates too, was of the same nature. "So also," said he, "Christ glorified not *himself to be made an high-priest*; but he that said unto him (Psalm ii. 7), Thou art my Son, to-day have I begotten thee, saith also in another place (Psalm cx. 4), Thou art a priest for ever after the order of *Melchisedec*."†

Having thus got rid of this difficulty; and having proved his position by their own Hebrew Scriptures, he proceeds to claim for Christ a greater honour than if he were of the Levitical priesthood. He shows that the Jewish priests obtained their dignity by natural descent, or, as he expresses it, "by the law of a carnal commandment;" whereas Christ obtained it by the call, and it was ratified to him by the oath, of God. And whereas the Jewish priesthood was from year to year liable to change, Christ, on the contrary, has obtained an unchangeable priesthood; for "they truly were many priests, not being suffered to continue by reason of death," but Jesus was made a priest "after the power of an endless life"—"this man, because he continueth ever, hath an unchangeable priesthood." Further, "those priests were made without an oath, but this with an oath, by him that said, The Lord sware and will not repent, Thou art a priest for ever, after the order of *Melchisedec*." Besides, continues he, "the law maketh men high-priests who have infirmity; but the word of the oath, which was since the law, maketh the Son, who is consecrated for ever more." From all these facts he argues that Christ was worthy of more honour than Moses, the founder of their law; or any member of the Levitical

* Heb. vii. 14.—† Heb. v. 5, 6.

priesthood. And there is yet another argument by which he establishes this truth. For "Moses verily was faithful in all his house, *as a servant* (as one hired for a *temporary* purpose), for a testimony of those things which were to be spoken after (or to testify to those things that were afterwards to be revealed); but Christ *as a Son* over his own house (one who remaineth ever, and is not liable to dismissal), whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end." All these arguments he sums up in the words which I have prefixed to this paper,—“Now of the things which we have spoken this is the sum, *We have such an high-priest,*” &c.

But there was yet another objection that the Jew would advance to the priesthood of Christ. “Every high-priest is ordained to offer gifts and sacrifices.” What matters it, might the Jew say, that you have established Christ’s priesthood? Where are the offerings to be presented to the throne of God? Or what is the meaning or utility of the office where no such sacrifices are to be made as those prescribed by the Mosaic institution? True, says the author of this letter;—“wherefore it was necessary that this man should have somewhat also to offer.” And what is the offering that he ascribes to the priesthood of Christ—what the spotless victim that the peaceful and benevolent religion of Jesus required to be slain? Why, of course, himself—that flesh which he gave for the life of the world: by his death he offered himself a “sacrifice to God of a sweet smelling savour.” Here again the analogy was striking, and the answer obvious: and the writer does not fail to take advantage of this circumstance, as he had done before, to show the superiority of the Gospel to the Mosaic law. “Christ,” saith he, “needeth not daily (yearly), as those high-priests, to offer up sacrifice, first for his own sins, and then for the people’s; for this he did once, when he offered up himself.”

To understand the full import of the reasoning on this point, it is to be remarked that under the Jewish law there were two kinds of sin, *legal* defilement apart from *spiritual* defilement. There were ritual transgressions as well as *moral* transgressions—sins of ignorance, and sins of knowledge. The *latter* could not be atoned for under the Mosaic law. For every actual offence that law inflicted punishment. The man who profaned the Sabbath, or

committed murder, or broke any other of the ten commandments was actually punished for it in the presence of the congregation; nor could he, by offering *any sacrifice*, claim exemption from the penalty. Nor was this all. The law required, in many cases, an atonement for the rest of the congregation to rid them from the *legal* defilement of the crime of which they were in no way guilty. If a man killed another ignorantly, or if a murder was committed, and the murderer could not be detected, of course no penalty was inflicted; still it required an offering or atonement to purge away the legal defilement of the act. All uncleanness too, such as that caused in the eye of the law by touching a dead body, a bone, a leper, or any person afflicted with certain ailments, in all such cases the law required an atonement; and this, not only for persons, but inanimate objects. Thus the vessels of the sanctuary, and even the altar on which the sacrifice was made, with the holy place itself, required an atonement for their legal purification.—(See Levit. xvi. 20.)—The object of the atonement, then, was to purge away the *legal* defilement or *ritual* transgression. For *actual* crime punishment was duly prescribed and inflicted, if it were possible. Now, for such defilements, offerings were made *in particular cases*, from time to time; but the high-priest, once every year, made a great general atonement, first, for himself, secondly, for the people, and thirdly, for the temple and all the vessels it contained. On this occasion he entered into the Holy of holies, “not without blood, which he offered for himself and the *errors* of the people.”

This we should bear in mind, would we understand our author, when he says, that Christ “needeth not yearly, as those high-priests, to offer up sacrifice, first for his own sins, and then for the people’s: for this he did once, when he offered up himself.” Here it is said that Christ offered up himself an atonement, “first for his own sins, and then for the people’s”—that is, for his own and their *legal* defilements, as Christ had no actual sins. From which it follows, that it was only his followers’ *legal* defilements that were atoned for, by the death of Christ. For their *actual* sins, God promised his *free* forgiveness, on their repentance. Had he not done so, they would have remained, as they did, under the Mosaic law, still subject to divine punishment.

Christ's offering was, however, superior to those made under the Mosaic institution, as he only needed to make one offering for sin. By the law, there was a remembrance again made of sins every year, so that it "can never, by those sacrifices offered year by year continually, make the comers thereunto perfect; for then (argues our author) they would have ceased to be offered, because that the worshippers, once purged, should have had no more conscience of sins." I should further remark, in explanation of this reasoning, that when the high-priest entered, on the great day of atonement, into the most holy place, the worshippers were supposed to be purged from their legal impurities—the whole defilement of the congregation was supposed cleansed away. But when he again returned, this legal debt began to accumulate—the supposed purity was again tainted by a thousand circumstances in the common events of life to which the law had attached the seal of its uncleanness; and these ritual impurities went on accumulating until another annual revolution brought round another day of atonement to wipe away the taint of its pollution. But no such thing, argues this writer, can occur under the Christian dispensation. In it Jesus Christ, our great high-priest, has entered, once for all, into the most holy place in the heavens, carrying with him the whole existence of legal defilements and ritual impurities, even "abolishing in his flesh the law of commandments contained in ordinances;" and now, "by the power of an endless life," hath "he sat down on the right hand of the Majesty in the heavens," "where he ever liveth to make intercession for us."

PART II.

I have shown above, that the object of the author of this letter was to reconcile Christianity to the minds of the Jews, by pointing out its analogy to the Mosaic institution. The Jews objected that it had no priesthood. This our author admits, but says, "*We* have such an *high-priest*,"—one, not indeed of the tribe of Levi, nor of the posterity of Aaron, but called of God to that high office, as Aaron himself had been; and one much superior, being of "the order of Melchisedec," and having an unchangeable priesthood, which was ratified to him by the oath of God. The Jews objected that Christianity prescribed no

sacrifices. Our author answers, that Christ had offered *himself* to God “a sacrifice of a sweet smelling savour.” He shows that this was much superior to those offered under the Mosaic law, for it had to be offered only once to God, whereas they had to be repeated year by year.

Nor is it only in this respect, continues our author, that the offering of Jesus is superior to those offered under the Mosaic law: “for it is not possible that the blood of bulls and of goats should take away sins. Wherefore, when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me (or, as in the Psalm from which he quotes,—“*Mine ears hast thou opened*”): In burnt-offerings and sacrifices for sin thou hast had no pleasure: Then said I,—Lo, I come (in the volume of the book it is written of me) to do thy will, O God.” “He taketh away the first,” saith this writer, “that he may establish the second.” He takes away the burnt-offerings and sacrifices for sin which are offered by the law—those things in which God had no pleasure, and which cannot take away sin, “that he may establish the second”—*the doing of thy will, O God*. Christ’s death, then, was superior to the Mosaic offerings, because it established *obedience to the divine law*,—such is this writer’s argument. It was not meant to satisfy God’s justice,—this he does *not* say; but his words imply that it set to man an example of obedience. “By the which will we are sanctified;” that is, either by *doing* which will we are sanctified, or by the free-will and mercy of God we are sanctified,—“through the offering of Jesus Christ once,”—that offering that has taken away our ritual impurities,—“for by one offering he hath perfected for ever *them that are sanctified*,”—removing from them the whole system of *legal purifications*.

Here, then, is an important respect in which the Christian is superior to the Mosaic dispensation. The offering of Christ was not only to be made but once, whereas the others were to be offered yearly; but it established the doing of God’s will, a thing that the blood of bulls and goats could never do. The Mosaic law could never “make him that did the service perfect as pertaining *to the conscience*.” It “stood only in meats and drinks, and diverse washings, and carnal ordinances imposed on them till the time of reformation.” “But Christ being come an

high-priest of good things to come, neither by the blood of goats and calves, but by his own blood, *entered in once into the holy place*, having obtained eternal redemption for us" from such carnal ordinances. "For," he continues, "if the blood of bulls and of goats, and the ashes of an heifer, sprinkling the unclean, sanctifieth *to the purifying of the flesh*; how much more shall the blood of Christ, who through the eternal spirit offered himself without spot to God, purge your *conscience from dead works*,"—that is, from such unprofitable works as these sacrifices are, "*to serve the living God*." It was then to abolish the Jewish law, to free the conscience from the burden of its rites and ceremonies, not to satisfy divine justice; such is the end here attributed to the sacrifice of Christ. To purge it from such dead and unprofitable works, and to consecrate it to serve the living God in a true and acceptable way, says this writer, was the object for which Christ died. And, in like manner, he reasons in another place (viii. 6—12)—"But now hath he (Christ) obtained a more excellent ministry, by how much also he is the Mediator of a better covenant, which was established on better promises. For if that first covenant had been faultless, then should no place have been sought for the second. But finding fault with it he saith, Behold the days come, saith the Lord, when I will make a new covenant with the house of Israel, and with the house of Judah, not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt, because they continued not in my covenant, and I regarded them not, saith the Lord. For this is the covenant that I will make with the house of Israel, after those days, saith the Lord; *I will put my laws into their mind, and write them upon their hearts*, and I will be to them a God, and they shall be to me a people;—for all shall know me from the least to the greatest; for I will be *merciful to their unrighteousness*, and their sins and iniquities will I remember no more."

By such arguments does the author of this letter labour to convince the unbelieving Jews of the truth, the scripturality, and the superiority of Christianity. He not only disarms their prejudices, and silences their objections, but gives them the powerful testimony of their own Scriptures in evidence of its truth. Nor does he fail, as we have

seen, to point out, by those quotations, the *moral* and *spiritual nature* of the religion of Jesus. While establishing an analogy betwixt it and the leading features of the Mosaic dispensation, he does not forget what is due to Christianity,—that it is a religion whose object is, expressly to inculcate obedience—to the neglect of rites or sacrifices—to the will of God. He leaves no footing to the Jew to stand on, in defence of his own system.

There is only another point in this excellent letter on which I deem it at present needful to remark.

The Jews objected to the religion of Jesus that not only was it without a priesthood and offerings, but that it did away the necessity of their venerable temple; the altar where their fathers worshipped, it would soon cause to be neglected,—already were those courts deserted where multitudes had assembled to keep holy days. Nor was this all. There was nothing substituted in its place by the religion of Jesus Christ. His religion had no local habitation where the people might hear his law. If he were an high-priest, at what altar did he officiate? into what sanctuary did he enter? where did he appear on behalf of his people to intercede with God? To this, Christianity, combined with an idea prevalent amongst the Jews, afforded an obvious and powerful reply. Christianity taught that Jesus had entered into the temple of the heavens—that structure not made with hands—the most grand display of the Almighty power, as it was the most august and fitting habitation of his presence. But there was also an idea at that time commonly entertained by the Jews, of which our author avails himself, and turns it indeed to excellent advantage. They thought that their temple in Jerusalem was but a likeness of one more excellent that existed in the heavens,—that there was a heavenly model, after which the earthly structure had been made,—and that it was with a sight of this that Moses had been favoured, when he was commanded—“See that thou make all things according to the pattern which I showed thee in the mount.” To this heavenly temple the Jews attached peculiar veneration. It was “my Father’s house, in which there are many mansions,” of which Jesus spake. It was “the New Jerusalem let down from heaven,” spoken of in Revelation. And in it were supposed to reside the spirits of the departed blest.

Into the Holy of holies of this temple then, does our author speak of Christ as entered. Here, in this "true tabernacle, which the Lord pitched and not man," does he place him to present his offering. In this does Christ intercede for sinners at the right hand of the Majesty on high. And, thus, by availing himself of an idea of their own, does the writer give an overwhelming answer to the cavil of the unbelieving Jews. Thus, he says in one place, "The way into *the holiest of all*, was not yet made manifest, while *the first tabernacle* was yet standing." And, again, "But Christ being come, an high-priest of good things to come, by a *greater and more perfect tabernacle, not made with hands*, that is to say, *not of this building*." And, again, "For Christ is not entered into the *holy places made with hands*, which are *the figures of the true*, but into heaven itself, now to appear in the presence of God for us." And yet again, "For ye are not come into the mount that might be touched, and that burned with fire, but ye are come into Mount Sion, and unto the city of the Living God, *the heavenly Jerusalem*."

Having thus answered the objections, and silenced the cavils of his unbelieving readers, by the most overwhelming arguments, our author concludes his letter by a variety of excellent moral admonitions, designed principally for the benefit of believers. He calls upon these to "hold fast the profession of their faith without wavering;" and to "consider one another, to provoke unto love and to good works." He warns them thus: "He that despised Moses' law, died without mercy under two or three witnesses. Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God." And thus, "Now the just shall live by faith: but if any man draw back (by returning unto Judaism, or otherwise,) my soul shall have no pleasure in him." Then, in the eleventh chapter, he defines this faith or hope that should animate believers; and goes on to cite, for their encouragement, a number of instances from the Hebrew Scriptures of its practical and saving efficacy,—in which, "by it the elders had obtained a good report." It was this faith, says he, this relying on the promises of God, that distinguished Abel and Enoch, Noah and Abraham, Isaac and Jacob, Joseph and Moses, &c. These all trusted in God's

promises, and did as they were commanded. Noah, warned of God, built the ark; and Abraham, by divine direction, left his own country, and offered up his son Isaac. And so of the others, whose good example we Jews should imitate, and embrace God's promises, and obey his commands as revealed by Christ. Such is the nature of his argument. I would remark, then, that the faith eulogised in this chapter is not of that credulous, inoperative kind, so much inculcated from our pulpits at the present day. It was a *practical* faith that led these worthies of the olden time to do what God bid them,—not to excuse themselves by saying, that he had created them incapable of obeying his commands.

In accordance with this doctrine, our author lays down in the last two chapters a great variety of *moral* precepts, for the direction of his converts. Into these, however, I shall not enter, as my object has not been so much a complete analysis of this Epistle, as simply to throw out a few hints that may enable the reader to understand it better. In the strictures I have made, I have not attempted to follow closely the train of the author's argument. This would be impossible, as his letter is not methodical, or divided into distinct heads. He does not, for instance, state the objections of the Jews, *in due form*, and proceed to answer them, as I have done. His letter is written in the epistolary style, and the several objections treated of not so much consecutively as generally; but nevertheless, the analysis I have given will be found to be a pretty fair representation of his arguments,—which, in order to elucidate, it was necessary to reduce to distinct heads.

To understand it throughout, the reader is only to recollect, that this Epistle was written for the benefit of Jews, with an evident adaptation to the Mosaic institution, and for the purpose of removing Jewish prejudices against the simplicity and spirituality of the religion of Christ. I would remark, therefore, that being written for the benefit of Jews, it is not an Epistle from which we Christians should learn Christianity. We are liable to misunderstand it,—to suppose from it that Christianity is a sacrificial, ceremonial religion like that of Moses. We may thus corrupt its simplicity and destroy its spirituality. We should, therefore, rather learn it at the lips of Christ.

But further, I would remark that, being written with an

evident adaptation to the Mosaic institution, we are not to interpret the author's words in their full import; as if the priestly office of Christ, for instance, were entirely analogous to that of the Levitical priesthood. It was not so analogous. Christ was more a prophet than a priest,*—more the revealer of God's will and character to man, than an intercessor with Deity on man's behalf. He mediated betwixt God and man, more by taking of the truth of God, and manifesting it unto man, than by propitiating God for us, or presenting the prayers of humanity acceptably to God. True, he taught men to worship the Father in spirit and in truth; but he also taught them that "the Father himself loveth you," and "knoweth to give good things to them that ask him."

In like manner, when our author speaks of Christ's death as a sacrifice, and Christ's body as the offered victim, we are not to suppose that betwixt it and the Jewish offerings there was an entire resemblance. In neither case, indeed, were those offerings made to satisfy divine justice. In some cases, the Jewish offerings were *voluntary gifts*, brought to be offered in testimony of the giver's gratitude to God;—in some, they were prescribed offerings, brought in token of their penitence;—in all, they were the offerings of a people *to the honour of the Deity through their priests*. In the case of Christ, he was *self* immolated in the service of God; or if not, he was offered by the people a *victim to their own bad passions*, despite the warning admonitions of the divine power, not in testimony either of their gratitude or penitence. Many other points of dissimilarity will occur to the reflecting reader. The analogy, therefore, that is drawn by this writer is somewhat fanciful, though not the less calculated to effect his purpose.

However these things may be, much excellent instruction may be gathered from his words. Nor can I better close these remarks than by quoting the prayer with which he concludes his letter:—"Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well pleasing in his sight through Jesus Christ."

B. C. D.

* See the distinction beautifully illustrated in one of the Liverpool Lectures by the Rev. J. Martineau.

THE REV. G. F. SIMMONS AND AMERICAN SLAVERY.

To the Editor of the Bible Christian.

SIR,—The last number of the Bible Christian contains a short article on American Slavery by J. Haughton, Esq. in which the evils of slavery, and the wickedness of its abettors, are very strongly stated. In the general views which the writer expresses on this subject I heartily concur, and I admire the indignation with which he denounces the abominable traffic; but I regret that he should have singled out the Rev. G. F. Simmons as the object of severe, and, as he will presently admit, unjust observations.

Mr. Simmons is a resident of America, has been for some time settled as pastor of a Unitarian congregation in Mobile, and though a young man, has risen to some eminence in the denomination to which he belongs, and is now spoken of as likely to be appointed colleague to Dr. Dewey of New-York. Though not a slave-holder himself, he is, I presume, in communion with many who are slave-holders; but a little reflection will show Mr. Haughton that he should not, on that account, be driven beyond the pale of Christian fellowship. We have sacred examples to teach us, that we ought not to separate ourselves from brethren who may be in error, but rather to mingle with them intimately and affectionately: thus we may carry conviction through the channels of the heart; and I doubt not that, while Mr. Simmons associates with slave-holders, he hopes thereby to win them in time to truer views of human dignity and Christian duty.

But Mr. Simmons has not sacrificed truth to expediency, nor shrunk from declaring his views on the subject of slavery. In the course of last May, almost immediately after his return from Jackson, Louisiana, he preached two sermons at Mobile, in which he fearlessly stated his opinions, pleaded eloquently for the poor slave, and indignantly denounced the policy by which man was held in bonds by his brother man. In one of these discourses, speaking of the Gospel, he says,—“Its great principle of human brotherhood and mutual love strikes the fetters from the captive’s limbs. The Christian gives to others only what he would be ready and bound in like circumstances to receive. He is to make himself the instrument of good to all. Of course he cannot and ought not to degrade

others, to be the mere instruments of pleasure or gain to him. Their rights as men, their immortal interests, their Christian hopes, take precedence of all things else. The spirit of Christianity must, and should finally cast off every yoke of bondage."

The preaching of these discourses produced great excitement at Mobile, brought down upon the author the popular indignation, and exposed him to much censure from the public press. The man who was bold and independent enough to avow the convictions of his mind, though he knew that by such an avowal he would incur much odium, and even danger, deserves our highest praise, and I am sure Mr. Haughton will sincerely rejoice, that he was so far mistaken in his estimate of Mr. Simmons's character.

It is easy for us who are at a distance, to talk of American Slavery, and denounce it as unchristian, wicked, and debasing; but it requires more than ordinary heroism to condemn it in the midst of its supporters, and at the risk of being destroyed by an infuriated mob. We admired the courage of Dr. Channing, in exposing the sin and the evils of slavery in a free state, and in the most civilized and Christian city of America. How much more is Mr. Simmons to be admired, who spoke as boldly and fearlessly in a slave-holding state, and in one of the most dissolute and lawless cities of the Union.

I am, &c. &c.

Hollywood, Oct. 23d, 1840.

C. J. M.

GATHERINGS FROM THE GERMAN.

THE CHURCH AND THE STATE.

*A Historical Sketch.**

THE secular, civic, external life and strife of the human race is a thing totally distinct from the inward spiritual life of the individual and the community. The first regards only the interests of the sensitive nature, desires but security or facilities for self-preservation, for the continuance of the race, for the acquisition of the means of existence. The other labours for the objects adapted to its spiritual nature,—for knowledge, for truth, for the

* Without signature, but from the pen of Heinrich Zschokke, the Historian of Switzerland, if internal evidence may be trusted.

essentially and unchangeably good ; and makes no farther demand upon that which is of earth, than that there shall be nothing in this contradictory of the inward law—the just, the true, the right. But distinct as the interior life of the soul is from that external civic life, the most important operations and alterations in this originate with the former.—As the soul of a man moves and governs the body, so does the soul of a people their civil polity.

The soul is in incessant internal activity : it is this which forms and transforms—erects and pulls down the visible frame-work of society, all according to its own wants. It is the wind stirring up and commingling the passive waters of the deep. The history of nations is simply the history of the human mind, of its improvement or its perversion.

When any incident has interrupted the regular train of the inward life, so that it passes into wild ferment and commotion, tranquillity is not soon restored. The commands of no earthly potentate are heard there. The throng and fluctuation of thoughts and opinions is like the swell of the agitated sea, that leaves one shore uncovered by its waves, while it rises so much the higher upon the one opposite. No power but its own, acting according to the laws of nature, restores the equilibrium. It is the same with the mind. Once forced out of its customary track, it does not regain the middle way for a long time, but vibrates from one extreme to another.

For hundreds of years the ecclesiastical powers had contested the supremacy among themselves. For hundreds of years the State was regarded only as the servant of the Church. The spiritual Head of Christendom governed emperors and kings. Priests and monks were the directors of sovereigns and their subjects.

But when the separation of the churches had either subverted, or at least shaken, the power till then possessed by the clergy, the reverse of all this took place. Princes domineered over the church, and made it a tool of their ambition. Religion became the servant of the State.

It was forgotten that the civic polity, with all its objects and ordinances, is a very subordinate concern,—a mere auxiliary to the free development of the human soul ;—forgotten that the highest sentiment of human nature is Religion, by which the spiritual creation below is brought

into contact and connection with the Diety;—forgotten that the man was not made for the sake of the State, any more than the nation exists for the sake of the prince.—The natural order was inverted preternaturally,—the lowest set highest, and the highest at the foot of all. The majesty of the throne was exalted above everything. Religion was made subservient to it. The people was considered as made for the State—the State for the monarch. This last alone seemed, by the grace of God, to have the right to live to himself, and for his own ends.

Thus it came to pass in Christendom, that all the subjects were required to believe whatever seemed true and right in the eyes of their rulers. And the same men who had revolted against the arbitrary sway of the ecclesiastical power, striven for freedom of thought and conscience, and, in the name of this, precipitated the schism of the Christian Church, became themselves the tyrants of thought and conscience. They persecuted, maltreated, and pursued with fire and sword their own subjects who dared to believe otherwise than they did. In some countries the people had to change their creed as many times in succession as a new sovereign mounted the throne.

Those times, and those fearful excesses, have passed away; thanks be to God the Father of lights, who, in enlightening mankind, through the means of growing knowledge and intelligence, has taught princes as well as subjects to perceive the folly and enormity of such an abuse. And it cannot be denied, that these sanguinary errors of governments proceeded less from themselves than from the instigation of furious fanatical ecclesiastics, abusing the weakness of the sovereigns.

Thus the murderous oppression of conscience declined in proportion to the decline, in courts, of the influence (too generally pernicious) of the priesthood, with their insatiable thirst of dominion. In many courts there grew up, instead, much indifference towards the clerical order, and even indifference to all that bore the name of Religion. Abhorring the bigotted zeal of former sovereigns, convinced of its impolicy, and fancying themselves wiser and more enlightened than their predecessors, they rather took a pride in ridiculing this zeal, and making a jest of the clergy and their vocation. The ministers of religion were regarded as the ministers of venerable prejudices,—

as well-intentioned, weak-minded enthusiasts, or as sly hypocrites; and Religion itself as a superstition of the dark ages, invented for the advantage of the priests. The difficulty was confessed, however, of rooting up this supposed superstition, with its innumerable fibres. Nor, indeed, were they disposed to take much trouble for this purpose, satisfied that Religion, in itself, was a very harmless thing. More than this,—it was found very useful to the State, when it appeared in the character of an auxiliary to the municipal laws, when it held the people in subjection by the fear of future punishments, or proved a better comforter, under the burden of exorbitant imposts than the cozening proclamations of the government.

This was the light in which the Religion of Christ appeared at many courts, and for the most part in consequence of the imprudence, intemperance, or corruption of those who should have made it attractive in the eyes of princes. The highest sentiment of the human soul,—that in which alone its essential superiority resides,—became the butt for irreverent wit, retaining its credit with the conductors of the State no further than as it could be made the leading-string of the populace. It was deemed very expedient to have prayers put up in the churches for the safety of the monarch and his family. It was thought that greater weight was given to the orders of the government, in the public estimation, when they were occasionally tricked out with set religious phrases; while among the better class, as it was called, truth and faith disappeared before the quirks and stratagems of state policy, it would have been extremely dangerous to allow the same principles to become current among the subjects generally.—Although the great made no scruple of breaking their compacts and oaths, as often as they found their account in doing so, they were well pleased to see respect for oaths kept up among their inferiors by the sanctions of Religion. And when a war was to be waged at the instigation of ambition, pride, revenge, and cupidity, they hoped to find it a convenient method of inducing the people to make great sacrifices on account of it, when they revived and stimulated the slumbering rancour of religious enmity, or had prayers offered up in the churches to the God of Hosts, for victory over their adversaries.

This was the acme of fresh perversion and depravity.

Man fell away from God, from nature, and his own reason. Superstition itself is more to be respected than infidelity,—for that is still aiming at the noblest end of human nature—the Divine that lies above it—though, in its ignorance, by mistaken ways. It still follows,—though with blind delusion,—the innate longing,—the most exalted of human propensities,—to penetrate the secret of existence, of creation, of glory. But infidelity stifles the worthiest tendencies of reason, disowns the better part of human nature, discerns, in the stupendous circle of creation, nothing above itself, and sees in the cultivation of the animal nature the highest destination of the mortal, and the end of his existence.

“ Mine eyes shall be upon the faithful of the land,
That they may dwell with me;
He that walketh in a perfect way,
He shall serve me.”

Thus sang the royal psalmist, David, that magnanimous prince, who raised up a degraded nation, recovered them from their decline by wise institutions, made them once more respected by his victories over the neighbouring nations of Asia, and left behind him a long track of glory, brightening the succeeding ages with its reflection. He was great, because he understood the science of government; because, himself pervaded with reverence and love for the things of God, he made Religion the guide of his judgment in public affairs, and the State an emanation of the religious sentiment. As the mere prudence, craft, shrewdness, or learning of an individual are not enough, by themselves, to help him out in all the relations of life, to give him always the right resource in an emergency, the fitting self-command in prosperity, the all-renovating spirit in misfortune; so neither do the experience and talents of statesmen, the valour and numbers of armies, the commerce and riches of a country, suffice to maintain a state flourishing and respectable, under all circumstances. Nothing can do this but the piety of the people,—of the rulers. For life is not infused from without,—from the dust; but from that which is inward, the life goes out into the operations of the external world, from within proceeds the power which fashions the material. When the rulers of the earth, proud of their fancied illumination, began to treat religion and the sentiment of religion as

a subordinate matter, or to turn it into ridicule, the nations lost that intrinsic force, that touchingly great enthusiasm, through which in other days they exhibited an imposing spectacle in war and peace. A revolting apathy and indolence crept in during the ages which succeeded the fire of the wars of Religion. Nations lost at the same time their individuality. They were turned into well-fitted machines, into the data of political arithmetic. They counted polls, and thought to know their power by their population. They computed the natural and artificial productions of the country, and trusted to find in the sum of the public revenues a lever to accomplish the most arduous enterprises. They transformed armies into machines, and hoped to have, in the muster-roll of the troops, and the precision of their exercises and evolutions, an infallible pledge of victory. Education,—the sciences,—were indeed encouraged in primary and higher schools, not so much because knowledge and instruction are the true aliment of the mind, as because they calculated, by the multiplication of observations, discoveries, and inventions, to aggrandize the political power, which they had to bring into play against their neighbours. The temper and character of those who were called to places of public trust were little considered. All virtues were slighted which brought no productive return. No higher virtue was desired than submission to the existing laws and regulations. Were men vicious withal? it was called human weakness. Did they, in contempt of Christianity, relapse into a second heathenism? it was styled illumination,—superiority to prejudices,—the spirit of the age. Is it a matter of wonder, if, at last, the only honour reserved for Religion was to be a spring, employed occasionally among the works of the political machine, to set in motion the great mass who would not yet give it up entirely?

This perverted view of things inevitably brought about the fall of empires, great and small. How could it be otherwise, when they sought only for inanimate tools, and deliberately set aside the living principle and its genuine sources? It came to this, that when at length a living spirit was awakened in a single nation, that nation frustrated all the calculations of policy, overthrew with unpractised arms all disciplined armies; subjugated, dishonoured, plundered the greatest part of the Continent, and

monarchs became the slaves of one man, until the nations, by suffering and sorrow reclaimed to the sentiment of Religion, and filled by it with a new spirit, rose and delivered themselves and their rulers from humiliation. Here was a proof of the great truth,—Religion is the vital force of a nation; it must be no tool of ambition, no slave of policy, but the heart and soul of the entire community; by which every thing else is produced and set in motion. Here was evidence that the best wisdom is piety, and that David's maxim was worthy of a great prince:—

*“Mine eyes shall be upon the faithful of the land,
That they may dwell with me;
He that walketh in a perfect way,
He shall serve me.”—Ps. ci. 6.*

Every community of men, subsisting by virtue of compact, is an association of souls;—that is, it arises out of the spontaneous action and the will of human souls: it is no product of blind instincts, as in the case of brutes, which also live in society so long as the instinct operates. Thus also every association of the people, constituting a state, is an union of souls for a temporal good. The mind of the community is therefore the centre and prime moving power, from which every thing external proceeds,—of which the state itself, with all the laws and institutions, is but a particular result. This mind is and must ever be the maker of the state, and no less its life and preserving principle. It is and must be the final object in the exterior constitution of the state. *This* is simply a means for *it*, and nothing more. Now when the state is made the end, and the mind of the people a bare means for this, is it not an outrageous inversion of the order of things? Is not this to make the effect, cause,—the beginning, end,—the body, ruler of the spirit,—the thing made, author and owner of the maker?

The characteristic of the soul, by which it is distinguished from blind instinct, is, that it resolves and acts with freedom of choice. A soul without free exercise of thought, without will, is not a soul. Freedom of thought is the true life of the soul,—is to this what respiration and circulation are to the body. Through freedom of thought alone is the soul susceptible of cultivation and elevation, of its growth and full development. The more the mind of a people is unfolded, the more effective is every insti-

tution and instrument, for the general good, and for the happiness of each individual member: therefore the State owes its greatest possible perfection to the freedom of the mind. To restrain freedom of thought is to repress the life, to hinder the perfection of the state, paralysing and destroying the integrity of the powers by which it is rendered great, prosperous, and glorious. A monarch, with his ministers and counsellors, may indeed be in the possession of many lights. But God distributes his gifts variously among men. No single individual, nor several, possess the sum of the talents and information of all, much less can excel all therein. As the prince, in times of danger, calls out the military force of the whole country for its defence, because no one, nor several individuals, equal or exceed the strength of all: so must he also call upon the intelligence of the entire nation for the improvement of the whole. For this end it is not enough that he does not shackle and impede the freedom of thought; he must promote it. He should become acquainted with the thoughts of all, that he may know and choose the best. Consequently, for the preservation of the state, and its advancement in well-being, strength, and honour, the free communication of thought by speech, writing, and printing, is indispensable.

Let the reason and intellect of man take exclusively the downward direction to the earthly, to the commodity, utility and pleasure of the sensitive nature, and man is nothing more than the most ingenious, but the most formidable, of the animals. All that he executes remains imperfect and perishable, like every thing earthly. He is in a scene strange to him, in a company unworthy of him, —one of the beasts of the earth, albeit the chief among them. Only through Religion,—through the conception of the Deity, of Eternity, of Holiness,—the soul of the mortal passes into the order of higher existences. The Creator of infinity becomes his Father, his home the Universe, his career Eternity,—the image of God his final destination: and what he does is calculated no longer for an instant of time, nor yet for centuries, but for an endless existence. Religion is the connecting link between human nature and the divine,—it is to the soul what this is to the body that shrouds it. As this is the manifestation of divinity in its own particular body, so Religion is

divinity manifest in the soul. It is this that makes it high, glorious, spiritual.

If then the mind of the people is the ultimate and highest end in the state, through which the state itself subsists and attains to more or less perfection:—and if Religion again is the vivifying internal luminary of the spiritual world:—then is Religion also the ultimate and highest end to the State,—that which at once ennobles the entire social community, and can alone give its true destination, force, and undeviating impulse. And if it be an irrational perversion of things to fetter the thoughts, and circumscribe them within set limits, for the fancied benefit of the state; it is in truth a still greater infatuation to make Religion (the true vital principle of the soul) a mere tool of the state, when the perfection of the state itself is but one of the blossoms of Religion. Who can make his Religion an instrument—a vehicle, for the convenience of the corporeal life? No more has the State power to shape into such the religious convictions of the people. As the State has originated in the freedom of thought, and through the same may become yet more than it is,—better constituted in relation to the circumstances of the age, in the full development of all its powers; so it is by religious freedom only that it attains its perfection. And as a wise, virtuous, pious man is respected, nay admired, by all, even by the vicious,—as, in that strength of soul which springs out of his communion with the Most High, he never can be completely miserable, nor ever subdued by any affliction; so a truly religious nation is respectable always, in adverse circumstances admirable, invincible by any calamity, however fearful. There is no life in the soul without freedom of thought, without the unqualified right of communicating the thoughts, that is, without the *expression* of free thought: therefore no true elevation of soul, nor consequently of the people and the state, without freedom of conscience and belief;—nor freedom of religion, without the expression of it in the outward life. This expression of Religion,—this representation of the relation of the soul to God, is conveyed in the forms of the church.

Every way in which the purest and noblest element of the soul, Religion,—the love and adoration of the Deity,—is expressed, deserves respect. So then does every

church. And as all souls are not on the same level, so of necessity there must be diversity in the expression of the religious sentiment,—diversity of churches. So are there churches manifold, but not a manifold Christianity: one and the same Christianity is the heart of all sects. The original doctrine of our Lord Jesus Christ, our Wisdom and Salvation, is the essential Religion within all religions, the source of light to all spiritual existences, the power that generates the divine in the earthy, the germ of happiness and perfection to individuals and to communities:—it is no wheel of policy, no tool of state, good only for particular times and certain circumstances.

ADDRESS

DELIVERED TO THE CHILDREN ATTENDING THE SUNDAY-SCHOOL
OF THE FIRST PRESBYTERIAN CONGREGATION, HOLYWOOD.

MY YOUNG FRIENDS, — When last I had the gratification of being present with you on a similar occasion (the third half-yearly distribution of premiums for merit, good conduct, and regular attendance at this Sunday-school), I alluded, in a brief sketch, to the origin and progress of Sunday-schools, particularly in these kingdoms. I am now happy to inform you, that they are rapidly increasing both in Europe and America; that they have found their way into Asia and Africa, and indeed into almost every place where British and American commerce and influence (which are now happily aided by increased missionary zeal) have extended themselves.

The importance of Sunday-schools, as a powerful means of assisting the stated preacher in cultivating the growth of Christianity, is more and more understood and acted on every day, so that there is scarcely a church or assembly of professing Christians of any note, without its Sunday-school. The system is certainly well calculated, and seems now destined, to be a great means of civilizing and converting the most barbarous countries and nations.

These general observations are intended to lead you to consider the value and importance of Sunday-school instructions in their proper light.

I assure you it has been a cause of much and frequent regret to me, that particular circumstances have prevented me from enjoying the privilege and pleasure of

meeting you much oftener; as I am sure the manner in which the Sunday mornings are spent by you and your teachers, must be an excellent preparation for the regulating of your actions, your words, and your thoughts, not only for the remaining portion of that day, but for every day during your lives.—I have to request you to listen to me with patience and attention, and I hope the observations I am about to make, will be understood by you generally, and, in some respect, even by the youngest I see here. When I look around and see so many youthful and happy countenances, I feel confident that the Sunday-school work (as I shall call it) is not considered irksome or as a task by any of you; but, on the contrary, a most agreeable and profitable mode of spending a portion of your Sundays. One great object of the Sunday-school is to make you virtuous, in plain language *good*, by cultivating and preserving that innocence and happiness which you at present enjoy; by teaching you how to live in the world so as to remain in a state of innocence, and advance in happiness; how to make others happy; and, above all, how to obtain everlasting happiness in a world beyond the grave. Your teachers, by explaining the lessons of the Bible, and making them easily understood by you, instruct you how to grow up kind, gentle, affectionate, upright, and ever guided by the sacred principle of truth; and these qualities will become, by practice, the ruling principles of your conduct through life.

I would beseech you not to be content with the habit of attending the Sunday-school. You must ask yourselves some such questions as these. To what use are we to apply the instructions we receive here? What object has the minister in view who established this Sunday-school, and the teachers who attend here to instruct us? Thus will you be led to regulate your daily conduct by what you learn here, to recollect the good books you have read, the kind lessons you have been taught, and the frequent and fervent prayers that have been offered up for your happiness here and hereafter. Repeat frequently the passages of scripture, and the hymns you have learned; and keep every addition you make to your knowledge fresh in your minds, and thus they will become the rule of your lives, and enable you to surmount the temptations and trials which we must all meet with in life.

Remember the saying:—"Keep thy heart with all diligence, for out of it are the issues of life." I would also refer you who have bibles and can read, to the 12th chapter of Matthew, from the 35th verse, where you will find that,—“A good man, out of the good treasure of the heart, bringeth forth good things; and an evil man, out of the evil treasure, bringeth forth evil things. But I say unto you, that every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy *words* thou shalt be justified, and by thy *words* thou shalt be condemned.” Regulate your temper and feelings by what you hear and see in the Sunday-school. Let the religion which you are there taught, be your guide and companion through your whole life, and it will be ever present with you in all you say and all you do.

You enjoy a very great, an invaluable privilege; a blessing, in having teachers with well-cultivated understandings and well-regulated minds, who are not too proud to descend to the different capacities of your youthful intellects, and are striving to elevate your young ideas heaven-ward upon the wings of their more matured intelligence. What respect, what thankfulness, what kindness then, should you always have for those who employ so much of their time for your advantage? These are the instructors that are modelling your hearts, to prepare you to be useful members of society, in what situation soever you may be placed. They also prepare and enable you to receive advantage and instruction from your attendance on public worship on Sundays, by listening with attention to the sermons preached by your minister, and joining in all the other parts of the service, with your understanding and your hearts. You will recollect that the service required of us by God is a reasonable service. You must bear in mind also, that the getting off of catechisms, hymns, and moral maxims, will never establish religion or morality in your hearts. Any wicked person could get them off and repeat them as well as you, and perhaps better; but, by the blessing of God, which we all ought to pray for frequently to be granted on all we learn, you will be able to treasure them up in your hearts and call them to your aid, if ever you should feel tempted to leave the path of duty in any way.

For instance, if any of the idlers whom you will meet

too frequently in our streets, should wish you to spend any portion of the Sabbath-day in an improper or idle manner, you will be always prepared to say,—“I have been at the Sunday-school, and there have learned to “remember the Sabbath-day to keep it holy.” Should your parents wish you to spend your time in any particular way, which they consider would be of advantage to you, if ever you feel a desire to disobey, which might arise from many causes; or if, in passion or haste, you find you have spoken disrespectfully to them or of them, you will soon recollect, and act upon what you have learned at the Sunday-school,—“Honour thy father and thy mother, that thy days may be long in the land which the Lord thy God giveth thee.”

I would draw your attention particularly, to a great evil and wickedness, which you may frequently meet with; you may, and I fear will, hear profane swearing, which, I hope, none of you will ever be guilty of; but always remembering what you have learned here, be ever ready to say,—“Thou shalt not take the name of the Lord thy God in vain.” Should you ever feel a desire, or be advised to take advantage of your neighbour or of any one, you will at once recollect, and I beseech you never fail to act on, the precept,—“therefore all things whatsoever ye would that men should do to you, do ye even so to them, for this is the law and the prophets.” Act in the same manner, in obedience to all the commandments and precepts you have learned here, and thus will you show to the world the use of the Sunday-school; by so doing you will not only be acting right yourselves, but leading others to do good also.

Do not suppose that I would prohibit you from enjoying innocent amusements at proper seasons, or that I would approve of your putting on melancholy or sad countenances. On the contrary, I can suppose you every one ready to repeat some passage of scripture, to prove that such hypocrisy would not be acceptable, but displeasing to God. Ever remembering to “search the scriptures,” you will find the Christian duties which are acceptable to God, pointed out in the 58th chapter of Isaiah, and rendered into verse in the 28th Paraphrase (which was read at length). I would advise you, however, in your pastimes, to choose proper companions, never to use bad words or go with those who do so, to tell the truth in every

little matter connected with your amusements, as I am confident that habits of falsehood, or telling of lies, commence at this period, and go on from youth up, till many become confirmed liars, and would cheat and defraud their neighbours in any or every way.

To deceive your neighbour or school-fellow in any way, is a most improper and dangerous thing, and comes under the head of what I have seen somewhere called "little lies." You must recollect, that there is no exception in favour of little lies in your Bibles, but the same awful denunciations are pronounced against *all* liars, which you will all recollect, and by always telling the truth, show you have made good use of the Sunday-school instructions. I would now recal to your memories the heads of a discourse, preached lately by our worthy minister, "on the vices of the tongue;" in which profane swearing,—fashionable swearing,—lies,—slander,—flattery,—tale-bearing, and fault-finding, were ably commented on, and their impropriety and danger fully illustrated, both with regard to those who practise them, and also to the peace of society.

While you continue to obey the commands of God, or, in other words, do what you are taught in the Sunday-school, you will always be happy and growing better, which is the great object of the Christian religion, and you will all recollect the beautiful illustration of the Christian spirit in what is said to have taken place at the conversion of the prodigal son;—your bible says, when he was converted, or made good, "they all began to be merry."

I must not omit to mention to you, that I have been much grieved at a practice of some children, and I am sorry to say, of some more advanced in years, which, I am sure you all will agree with me, in considering most improper, cruel, and unchristianlike. I mean the tormenting and annoying poor wandering idiots, lunatics, or persons of weak mind. You must all have seen crowds of children and boys engaged in this most improper conduct; but you should all recollect, that you might be deprived of your reason in many ways, and become liable to be tormented in a similar manner. You can all give some assistance in putting a stop to this practice, if you recollect and act upon one precept taught in the Sunday-school, which is, to do unto others as you would wish to be done unto. I hope I shall never see or hear of any

child or young person here, joining in such barbarity; but, on the contrary, that they will make those of weak mind objects of kindness and compassion, in every way consistent with their profession and name of Christians and Sunday-school scholars.

While I am speaking on this subject, I trust that the Governors of this enlightened country, in accordance with their usual feelings of benevolence and charity, will soon see the propriety of establishing asylums for all such unfortunate persons, where they will be treated with kindness during their lives, and not left as outcasts to perish by the way-sides; thus would they be treated like fellow-creatures, and a blot be removed from the character of a nation professing, and often boasting of its Christianity.

I fear I detain you too long, but I would observe, that, in addition to religious duties, you should be striving to store your minds with other useful knowledge. You are all liable to diseases and accidents, but, by attending to some very simple rules, you will be able to prevent many diseases. I allude to the rules contained in scripture, on the subject of temperance both in meats and drinks; and by using that other knowledge which you will be daily acquiring, you will be able to understand when danger is to be apprehended, and in avoiding it, consequently to avoid many accidents.

My next observation is one, which some of you may not be able at once fully to understand, but the sooner your attention is turned to it the better, and you will come to comprehend it by degrees.

The state of your minds, then, depends much on the state of your bodily health. You should therefore endeavour to acquire a knowledge of the circumstances on which health depends; and by acting on that knowledge, you will contribute much, both to your own happiness and that of others;—for, without a certain degree of health, all other worldly advantages,—no matter how much money or other property you may become possessed of,—all are unable to give any real happiness.

I must conclude with a fervent wish or prayer, that you all may be not only hearers of the word, but doers of it; and that the influence of Sunday-schools may be profitable alike to scholars and teachers, to parents, and to the community at large.

May the disinterested efforts of the teachers, to fulfil one of the first instructions of our Saviour, of which we read,—“Suffer little children to come unto me, for of such is the kingdom of heaven,” be promptly aided and responded to by all who live under the light of the gospel; enlightened and warmed by its rays, may they leave off all indifference to their own spiritual improvement and that of others, never forgetting how many parents there are, who are quite incapable of effectually teaching to their children the supreme importance of piety and virtue, and how much therefore Sunday-schools are required.

Cheered on by the recollection that the gospel sprang to us from the cradle of an infant, may the teachers persevere, and be the means, under Providence, of diffusing gospel truth and genuine Christianity, by every infant heart and tongue that attends this Sunday-school.

Finally, may all our minds become the abodes of those principles of religious truth, which are sufficient to fill and satisfy the soul, and secure its perfect serenity and bliss, in scenes and seasons, when all other sources of enjoyment would fail.

REPLY TO THE REV. J. C. MEANS ON THE ATONEMENT.

To the Editor of the Bible Christian.

SIR,—I request space in your pages for a reply,—as short as possible, to the letter of the Rev. J. C. Means, which appeared in your last number. For the sake of brevity, I pass over the introductory paragraphs, and proceed at once to that which commences the argument.

I agree with Mr Means “that there cannot be a subject more important than the ground and manner of a sinner’s acceptance with God:” and I add, that there cannot be a subject on which the word of God is more plain and express. It every where testifies in language too explicit to be mistaken by any unprejudiced mind, that the *manner* of the sinner’s acceptance is by repentance; and that the *ground* of his acceptance is God’s free grace. As to the manner of the sinner’s acceptance, nothing can be more intelligible than EZEKIEL xviii. 30—32—“Repent and turn yourselves from all your transgressions: so iniquity shall not be your ruin. Cast away from you all your

transgressions whereby ye have transgressed, and make you a new heart and a new spirit: for why will ye die, O house of Israel? For I have no pleasure in the death of him that dieth, saith the Lord God: wherefore turn yourselves and live ye." ACTS ii. 37, 38—"Men and brethren, what shall we do?—Repent and be baptized every one of you in the name of Jesus Christ, for the remission of sins." ACTS iii. 19—"Repent ye therefore, and be converted that your sins may be blotted out." LUKE xv. 7—"Joy shall be in heaven over one sinner that repenteth." See also ver. 10, and the parable of the prodigal son which concludes the chapter. I do not see how any right-minded man can mistake the import of these passages. They all declare that the manner of the sinner's acceptance with God is on his repentance and reformation: and many more assertions of the same kind could easily be accumulated if it seemed needful. That there are a great number of passages of the same import, must be well known to every reader of the Bible, and will not be denied by the most ardent controversialist. As to the ground of the sinner's acceptance, the scriptures are equally explicit in referring us to the free grace of God. EXOD. xxxiv. 6—"The LORD passed by before him, (Moses,) and proclaimed 'the LORD, the Lord God, merciful and gracious, long-suffering and abundant in goodness and truth: keeping mercy for thousands, forgiving iniquity and transgression and sin.'"—ROM. v. 15, 16—"If through the offence of one many be dead, much more the grace of God and the gift by grace, which is by one man Jesus Christ, hath abounded unto many: [or rather unto all men.] And not as it was by one that sinned so is the gift: for the judgment was by one [offence] to condemnation, but the free gift is of many offences unto justification." ROM. v. 20—"Where sin abounded grace did much more abound." TIT. ii. 11, 12—"For the grace of God that bringeth salvation hath appeared to all men, teaching us that renouncing ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world." EPH. ii. 8—"By grace are ye saved through faith, and that not of yourselves: it is the gift of God." The Lord's prayer inculcates the same lesson; for it teaches us to pray that we may be forgiven as we forgive them that trespass against us; that is of free grace: and the parable of the prodigal son

contains a most striking description of a sinner's acceptance without any one's bearing the penalty of his sin, and thereby obtaining the remission of the punishment which would otherwise have fallen upon himself. These and many similar passages are, I think, plain, decisive, and authoritative declarations of the word of God: quite sufficient to determine the mind of the scriptural inquirer in favour of the two propositions which I have already laid down, respecting the manner and ground of the sinner's acceptance.

But while I agree in the view which Mr. Means takes of the importance of this doctrine, and while I argue that the declarations of the scripture are plain and express upon the point adverted to, I do not agree with him that human beings are inadequate to form any notion whatever upon the subject, by the exercise of their reason. This seems to be implied in his assertion that on this subject "the word of God is our *only* safe guide:" and his deprecating "*a priori* reasonings as to what befits the wisdom, the justice, or the love of God," as reasonings "which the intellect and experience of man are alike inadequate to conduct properly." Reason gives us some ideas upon the divine character: and so far as it goes, it is a safe guide. If we know what we mean when we speak of the justice, the wisdom, or the love of God, it is by reason alone that we know it; without reason we could not understand the terms; and certainly if reason enables us to understand what these qualities are, reason is at least competent to tell us what things are consistent, and what are inconsistent with them. If we do not know what things are consistent, and what things are inconsistent with wisdom, justice, and goodness, then we only use words without meaning when we attribute these qualities to the Supreme Being. It is manifest, therefore, that reason can at least give us negative ideas respecting the manner and ground of the sinner's acceptance with God: if she cannot *a priori* determine with precision, what this manner and ground must be, she can at least declare, when a certain statement is made on the subject, whether the statement so submitted, is or is not consistent with the wisdom, justice, and goodness ascribed to God: in other words, she can tell us whether it be possible and credible, or the reverse. This deprecating and decrying of the use of reason is one

of the methods most frequently employed to prepare the mind for the reception of absurd and irrational dogmas. Their advocates perceive that if tested by the unsophisticated dictates of a sound understanding, they would be condemned and exploded: and therefore they begin by endeavouring to drive reason out of the field. They assert that reason can tell us nothing of the point at issue. But this is not the case in the instance now under consideration: she cannot tell, she does not profess to tell, all that can be made known; but she can tell something; and so far as her information goes, it is worthy of belief. And I do think that what she tells, is directly opposed to the views maintained by Mr. Means. If we listen to reason, it appears to me that we must abandon Mr. Means; if we adhere to him, we must give up reason. This he seems himself virtually to admit: else why begin his argument by denying that the intellect and experience of man are adequate to conduct properly an inquiry, as to whether his doctrine be or be not opposed to, or consistent with, the wisdom, the justice, and the love of God?

It is remarkable that although Mr. Means asserts this inquiry to be "a peculiarly scriptural one," and affirms that "the word of God is our *only* safe guide," he does not state, and I am bold to affirm, he cannot state his doctrine in the words of scripture. To find terms wherein to express his own ideas, he is obliged to travel out of the pages of the Bible, and adopt a form of speech either invented by himself, or by some other human expositor. The proposition which he has laid down, if not *anti-scriptural*, is, at least, upon the face of it *extra-scriptural*.

The doctrine maintained by Mr. Means is that "Christ, in his death, bore the penalty of man's sin, and obtained the remission of the punishment which would else have fallen upon his disciples."—The latter proposition, I think, after a careful review of the whole paper, he intends to be understood conjunctively with the former: the whole implying that "Christ in his death bore the penalty of man's sin; and *by thus bearing the penalty*, obtained the remission of the punishment which would else have fallen upon his disciples." If the latter proposition is not to be thus connected with the former, it has nothing to do with the present argument: for I can conceive of several grounds on which it might be asserted that "Christ obtained the

remission of the penalty, which would else have fallen upon his disciples," without implying any thing of vicarious punishment. If, however, any reader thinks that I mistake Mr. Means, in connecting his two propositions together, as has been done above, let him drop the second altogether, and confine his attention, as I shall do mine, to the first, which contains the whole matter of debate, viz.:—that "*Christ in his death bore the penalty of man's sin.*" In support of this doctrine, Mr. Means brings forward three paragraphs of scriptural quotations; but not a single text in which it is expressly stated or declared.

In the first division are placed several texts which affirm that Christ "died for us;" "suffered for us;" "laid down his life for us," &c. The texts quoted are eleven in all: and have so often been explained, and shown to imply no such doctrine as that which Mr. Means advocates, that I am almost ashamed to take up your readers' time or my own with going over them minutely. It is sufficient to say, that there is not one of them which, either in the original, or in the English translation, asserts that Christ suffered or died *instead of*, or as an *equivalent for*, sinners:—much less that "in his death he bore the penalty of man's sins," or was punished for them. He died for us undoubtedly; for our good, for our instruction, for our example, for the confirmation of our faith and love, for increasing our zeal in the service of God, for the manifestation of his own compassionate benevolence to us, and for inspiring a warm affection for himself, such as may influence and act upon our hearts. But that the phrase neither has, nor can have, the meaning which Mr. Means puts upon it, is manifest from several of the passages which he has himself adduced: thus, 1 JOHN iii. 16, "Hereby we know love, because he laid down his life for us: and [so] ought we to lay down our lives for the brethren:" *i. e.* *for their advantage*, or in their defence; not certainly to bear the penalty of their sins. Thus, also, 1 PET. ii. 21, "Christ suffered for you, leaving you an example, that ye should follow in his footsteps." Here we are told that Christ suffered for us: not that he might bear the penalty of our sins; but that he might leave us an example. The meaning is precisely the same as if it had been expressed thus: "Christ

suffered for you, that you might have an example for imitation." There is not a text of the eleven which is not capable of the same easy and natural interpretation. I say easy and natural; for there is no phrase more common, both in ancient and modern languages, than that which speaks of a man as dying for a person or for a cause, in whose defence, or for whose advantage, he consents to lose his life: and so evidently is this the sense in which the sacred writers use the phrase, that they do not hesitate to speak of the duty of Christians to suffer for Christ, as he suffered for them: see PHIL. i. 29. "For to you it has been given for Christ, not only to believe in him, but also to suffer for him, holding the same conflict which ye saw in me, and now hear of in me." Here the Apostle affirms, that he himself had, both at Philippi and at Rome, suffered for Christ: and he exhorts his converts, in the former city, to do likewise: but surely the idea never entered into his head, that either he or they were to bear the penalty of their Saviour's sins. It is worthy of note, and tends much to illustrate this apostle's phraseology, that he elsewhere speaks of himself as suffering for the brethren, and even supplying the deficiencies of Christ's afflictions on behalf of the church. "Now I rejoice in my sufferings for you: and as a deputy [or substitute] I supply the deficiencies of the afflictions of Christ in my flesh, for his body, which is the church," COL. i. 24. This is the literal English of the verse. A different turn, and, I think, an unnatural one, has been given to the part of it which speaks of the afflictions of Christ; but be this as it may, it cannot be denied that, both in the commencement and close, the apostle represents himself as suffering for Christians, and for the Christian church.

The second class of texts on which Mr. Means relies, consists of a number of passages in which it is said, that Christ "died for our sins;" "bore our sins;" "suffered for sins: the just for the unjust;" and in which some other expressions of a similar kind are employed. But these phrases do not imply, much less assert, that Christ in his death bore the penalty of man's sin, so as to exempt the guilty from punishment, by enduring it himself in their stead. They do assert and imply, that the death of Christ was occasioned by the sins of mankind: and who is there that doubts it? Some of them, moreover,

appear to me to indicate, that the death of Christ was intended as a means of removing sin; that is, of reforming transgressors, and leading them to holiness; and, I think, there is no person who will deny, that the serious contemplation of the death of Christ is calculated to produce this most desirable moral effect. These considerations are sufficient to account for and explain the phraseology employed in these passages. Thus, 1 COR. xv. 3, "Christ died for our sins;" that is, because of our sins: our sins were the occasion of his death, and the motive of his dying. He saw us in a sinful state,—to raise us from it, and restore us to a condition of holiness and virtue, he consented to die. In MATT. viii. 17, we read, that Jesus "healed all that were sick: that it might be fulfilled which was spoken by Esaias the prophet, saying, he assumed our infirmities, and bore our diseases." How did he assume and bear the diseases of those persons among whom he lived? manifestly by healing them. He took them away or removed them. The diseases were not transferred to him, nor did he submit to the medical treatment which would have been necessary to cure them; but simply they were healed through his instrumentality. And exactly so in the parallel phrase, 1 PET. ii. 24, "He carried our sins upon his own body to the cross, that, being separated from our sins, we might live in righteousness: by whose stripes ye have been healed: for ye were as sheep going astray, but are now returned to the shepherd and caretaker of your souls." The figure is very striking and very plain. It means that, through the influence of the death and sufferings of Christ, the persons addressed had been induced to put away their sins, to live in righteousness, and return to God. In ROM. viii. 3, we read, that "God, sending his Son in the likeness of sinful flesh, and for [on account of] sin, condemned sin in the flesh." This contains no reference to the death, but only to the *mission* of Christ. By the mission of Christ God has condemned, or declared his abhorrence of, sin. He has shown that sin must be the object of his holy displeasure; since, in order to destroy sin, and remove it from the souls of his creatures, he thought it necessary to send his beloved Son into the world, and to employ the wonderful dispensation recorded in the gospel. "The blood of Christ is shed for the

remission of sins," MATT. xxvi. 28; *i. e.* for the *forgiveness* of sins: to lead men to seek and obtain forgiveness. Others think the phrase means, "for *deliverance* from sin," or "for the *putting away* of sin:" and the terms employed, both in the original and in our translation, will well bear either interpretation. The expressions from the fifty-third chapter of ISAIAH are sufficiently explained by the parallel passage in Matt. viii. 17, already referred to; and as to JOHN vi. 51, we thought that all theologians (except those who maintain the doctrine of the real presence) were agreed that the *flesh* of Christ was a figurative expression, denoting his doctrine; and that to eat his flesh, means only to embrace his faith, and conform to his spirit.

I now come to the third and last of Mr. Means's arguments; which is built upon a number of passages wherein Christ is spoken of as a ransom, a sacrifice, a passover, a propitiation, a sin-offering, a libation, an ablution, &c.—These are so manifestly figurative expressions, intended to denote that Christ died to confer upon us moral and spiritual advantages, that I should hold it a waste of time to go through the whole of them minutely. "The blood of Christ cleanseth us from all sin:" (1 JOHN i. 7.) and he "washes us from our sins in his own blood." (REV. i. 5.) because his death furnished us the reasons, the means and the motives of holiness. "We are reconciled to God by his death," (ROM. v. 10.): observe that it is not God who is reconciled to us, but we who are reconciled to God; because that event softens our hearts, and induces us to remit our hostility against our Maker. "We have redemption through his blood," (EPI. i. 7.): redemption or ransom from what? manifestly from sin. For "he gave himself for us, that he might redeem us from all iniquity, and purify us unto himself a peculiar people, zealous of good works;" (TIT. ii. 14) The sacrificial metaphors explain themselves; for it is very common, in all languages, to denote the exertions and services of public benefactors by terms borrowed from sacrifices: and the same terms or similar are employed by the apostle Paul in speaking of his own death. "For I am now ready to be offered;" (literally, to be offered as a libation in sacrifice) "and the time of my departure is at hand," (2 TIM. iv. 6); and so also in PAUL ii. 17. "But although

I am poured forth [as a libation] upon the sacrifice and service of your faith, I joy and rejoice with you all." The same figure is frequently employed in the New Testament, as, for instance, in the last example, to denote the good works of human beings; but it is needless to produce extracts, as the figurative nature of the expressions must be obvious to every one, and the meaning of the figure cannot be obscure to any attentive reader. It very powerfully denotes the extent of the suffering endured on our account; the voluntary nature of the suffering; and the great amount of good which it has produced. In fact, it cannot be understood in any other way than as a figure, without contradicting the scripture account of the nature of sacrifice, and causing the different passages to contradict one another.

Mr. Means has not been satisfied with urging his own arguments in support of his own opinions: he thinks it needful to inform his readers of the mode in which this body of evidence, as he calls it, is met by the opponents of his doctrine. And, first, it is met, he says, "by criticisms or interpretations, tending to weaken or destroy the testimony of the several passages." Candid Mr. Means! No, sir: we attempt not,—we wish not to weaken or destroy the force of any scripture testimony. We endeavour to explain the scriptures in their genuine, native sense;—that in which we are persuaded the sacred writers meant to be understood, that in which we think it probable they were understood by their cotemporaries, and the persons especially for whose immediate use they wrote. We do this out of our very reverence for the writers on whom we comment; whom you and your fellow-labourers expose to the ridicule and scorn of all just reasoners, by your absurd expositions,—shocking to moral feeling, and revolting to common sense. Our object is not to destroy, but to put strongly forward the testimony of the sacred authors.

We are next accused of "making general assertions of figurative language, without stopping to examine whether the language has the appearance of being figurative, or considering what the passage teaches, admitting its figurative character." Before Mr. Means made such an assertion, he should have read a good deal, and reflected on what he had found in the pages of his opponents. For my own part, I must say that such of them as have fallen

into my hands, are very careful in considering both branches of the subject.

We are also charged with objecting, that "the doctrine is not taught by Christ, *but only* by his apostles." We certainly do object that the doctrine is not taught by Christ; but we do not admit, as Mr. Means affirms we do, that it is taught by the apostles. Our objection is, that the doctrine is neither taught by Christ nor by his apostles; and if Mr. M. insinuates the contrary, he insinuates what he ought to have known is not true.

Lastly, Mr. Means states, (and here he is quite correct,) that we attack the doctrine itself as dishonourable to God, contrary to his perfections, and to the declarations of scripture respecting his readiness to forgive. Mr. Means might have added,—but this perhaps did not exactly suit his purpose,—that we regard his doctrine as absurd and irrational in its own nature, and immoral in its tendency and in its natural effect. These objections we make to his doctrine. We think it dishonourable to God, because it supposes him to inflict the punishment of sin upon the only being that never offended him; contrary to his perfections of wisdom, justice, and love, and to the declarations of his readiness to forgive, because it tells us, that he never did, and never will forgive freely so much as a single offence; the penalty must be borne in full by some one, and rather than remit it, Christ must bear it in his death. We think it moreover irrational, because it is absurd to talk of *punishing* one to whom no crime can be imputed; and because it is absurd to impute a crime to one who is known never to have committed, countenanced, or approved of it: and we think it immoral in its tendency, because it provides a substitute for personal holiness of life, to which weak human nature will most fondly have recourse. The penalty has been borne,—the debt has been paid: why then should men fear to increase the number and amount of their sins? Such is the natural effect of the doctrine.

Let us see how Mr. Means thinks he can obviate these great and weighty objections. He has recourse to certain "*remarks*," which are certainly not found in scripture; and which I should have taken for the fruit of his own reasoning, had he not assured us, that the intellect and experience of man are incapable of conducting such reasonings properly. I suppose they must have come to him by inspiration. However he may have got them, the first three

of them seem to be very reasonable in themselves, though very inconsistent with his own main doctrine. He says, that "in punishing sin, we are not to suppose that God gratifies personal vindictiveness." This is most true: but on this principle we cannot suppose that God punishes Christ for sins which he did not commit; for this is a thing which would argue the height of vindictiveness. He adds correctly, that "the legitimate object of punishment in the ruler of a community is primarily the enforcement of obedience to righteous laws;" but if so, the punishment must fall on the guilty, not on the innocent. To punish all the virtuous members of the community, and let the whole or the greater part of the transgressors of the law go free, would never produce or enforce obedience to righteous laws. Again, Mr. Means remarks, that "the infliction of punishment is not the requirement of personal compensation to the ruler, nor to be compared strictly to the exaction of a debt;" which is perfectly correct, but yet in the very teeth of his own doctrine; for he maintains that, rather than forgive sin freely on repentance, Christ had to bear the whole penalty, and thus only could the remission be obtained of that punishment which would else have fallen upon his disciples. This is, to my mind, making punishment nothing else than personal compensation to the ruler; and stretching to the utmost the analogy (somewhat remote as Mr. Means confesses) which exists between the infliction of a penalty and the payment of a debt. Mr. M. adds, that "the moral impression resulting from the infliction of punishment, depends very much on its influence as a solemn expression of the lawgiver's displeasure against the offence, or offences, which form the ground of punishment." This is true, always supposing that the punishment is inflicted according to the principles of justice: if otherwise, (which it would be on Mr. Means's doctrine,) it could not be considered as any expression at all of the lawgiver's displeasure against offences or offenders. In Mr. Means's fourth observation, after recapitulating those already noticed, he says, that the punishing of Christ for the sins of men "was the dictate of mercy, combined with an immutable regard to the law of God, as the perfect rule of righteousness:" but surely on his own principles he ought to have said, it was the dictate of caprice, combined with an utter disregard of the law of God, as the perfect rule of righteousness. The law of God, both

that given by revelation, and that previously written on the human heart, declares that it is iniquitous to condemn or punish the innocent: but this law must have been trampled upon in the case of Christ, if Mr. Means's opinion be correct.

The last observation which Mr. Means brings forward in support of his own view, is the only one that has even the appearance of plausibility on his side. It is to the effect that if God could justly appoint or permit that Christ should die for the benefit of mankind, (which all admit,) there is no reason to charge him with injustice in laying upon the Saviour the punishment of man's guilt. But this statement confounds together two things which are perfectly distinct, punishment, and simple suffering. Punishment includes the idea of suffering; but suffering is not necessarily punishment. Punishment is suffering inflicted on an intelligent being, on account of guilt by him incurred; and can only be justly inflicted on the guilty person. Suffering may be, and often is the lot of innocent persons. One man may, and frequently does suffer for, or through another's offence: as when the child of a debauched parent is in consequence of his father's excesses, afflicted with a diseased constitution; or when the parent of a guilty child is brought down in shame and sorrow to the grave, through crimes which he would willingly have died to avert. In these instances, and in many others, one person suffers for another's offence: but it would be false and absurd to say that he bears the offender's punishment. The punishment can only be borne by the offender himself; and the very circumstance of his crimes having a tendency to occasion these sufferings in others, instead of relieving him from penalty, must be held to aggravate his guilt, and increase his condemnation. In short, reward and punishment, if dispensed according to justice,—and surely all that are to be dispensed by the Almighty, will be dispensed justly,—must be invariably apportioned to virtue and guilt, respectively: and as guilt and virtue are purely personal, and cannot be shifted from one to another like an article of dress or a piece of property,—so reward and punishment can never be justly allotted to any except the virtuous or the guilty person.

I have now gone through the whole of Mr. Means's argument. I think I have shown that it is not scriptural; that it is not stated in the language of scripture; that it is not *implied* (much less expressed) in any of the passages

which he has brought forward; that it is equally destitute of support from the reasoning faculty to which Mr. Means appeals, after decrying its use. If needful, I could advance a great abundance of arguments both from reason and scripture to show its futility. But I have already trespassed, I fear, at too great length upon your pages, and must conclude. I therefore pass over all that Mr. Means has written on the state and prospects of the Unitarian body with one remark, that perhaps our cause may hold its ground for a *little* time, though we can no longer, as it would seem, reckon among its supporters, the Rev. JOSEPH CALROW MEANS! I say this on the supposition that he no longer wishes to be considered a member of that body himself: a supposition into which I have been led by the tone of his remarks. Arianism he stigmatises as torpid; and Humanitarianism as not presenting a form of belief in which the mind can rest. The inference is obvious that Mr. Means belongs to neither section of the Unitarian body: but in this inference I may be incorrect, and shall be happy to find myself mistaken: for though I do not agree with him in his recent theological speculations, I believe him to be a pure-minded Christian, and a truly honest man.

Belfast, Nov. 5, 1840.

PHILELEUTHERUS.

SUNDAY SCHOOL ODES. No. V.

FOR THE TEACHERS.

THIS budding Garden is the Lord's,
Sweet is His work,—His wages ample:
Hope cheering promises affords,
And Memory many a dear example.

In faith the sower sows the grain,
And waits the reaper's time with patience;
God sends the first and latter rain,
And richly crowns his expectations.

Let pains and constant prayer be ours,
So shall a blessing not be wanting:
Grace shall distil, like fruitful showers,
On the small seed that we are planting.

Though all the increase is the Lord's,
While this one plants, and that one waters;
Yet will He give divine rewards,
And own us for His sons and daughters.

H.

DAILY PRAISE FOR DAILY MERCIES.

How many—Lord! thy mercies are
Beyond account or measure far:
These every day renewed I prove,—
And every night repeats thy love.

As shades of twilight scattered fly,
I early lift my thoughts on high;
And join, with all created things,
In praising Thee, the King of kings.

The wants of each Thou dost supply,
And nourish all thy family.
Thy servants—we—a blessing crave,
For thine is all we hope or have.

Before the daily work begins,
We seek thy pardon of our sins:
Source of all good! on us bestow
Wisdom to will, and strength to do.

When the high noon with fiery eye
Looks from the blue concavity,
I bless thy gifts,—the light and heat
Which out of earth prepare us meat.

New mercies grow with every hour;—
Fresh proofs of goodness, skill, and power,
Enlarge my heart, and loose my tongue,
To hail thee with unstudied song.

Then meeting, by the cheerful hearth,
With all I hold most dear on earth,—
I and my house unite our prayer,
And rear an humble altar there.

When welcome darkness woos to rest
The mind and frame with toil oppress'd,
Mine evening orisons shall be—
God of my safety! breathed to Thee.

Then if upon my bed I wake,
In heart a quiet hymn I'll make;
And in the watches of the night
Commune with thee—the Infinite.

Great God! to thee as one appears
An instant or a thousand years:
Yea—as a point, before thee lie
Past, present, and eternity.

Bare in thy sight all creatures stand;
Events and times are in thy hand;
From thee there is no secret thought,
Nor any place where Thou art not.

Oh Thou! whose searching cares embrace
Creation, providence, and grace,
So clear my view—that I may see
Thee in all things, and all in thee.

So train my spirit to ascend
To thee, the Author and the End;—
To seek *thy* will,—to leave my own,
And rest content in thee alone.

THE NATIVITY.

AWAKE, my soul! with some glad lay,
To usher in the morn,
That dawns on the propitious day
Which saw the Saviour born.

The Law and Prophecy are sealed,
And told the tale of years:—
The Star of Jacob shines revealed;
The promised Seed appears.

Lo! this the Branch of Jesse's stem:
The King of David's line,
Crowned—not with earthly diadem;—
For Him no pageants shine.

To simple shepherd-swains alone,
Watching the fold by night,
The coming of the Prince is shown,
And heaven unveiled in light:

While,—hark! consenting Seraphs fill
With joyful songs the sky,
*On earth be peace,— to men good-will,
Glory to God on high!*

Children of men! with one accord
The inspiring theme prolong:
Announce the honours of the Lord,
And join the angelic song.

The Prince of peace—thou, Earth, proclaim!
Reply, ye Heavens above!
Salvation is His precious name,
His dearest title *Love*.

Soon may His gospel's welcome sound
Yet wider triumphs win;
His kingdom fill earth's utmost bound,
And vanquish Death and Sin.

O God of love! to thee we lift
Our hearts and songs as one;—
Blessings and praise for this best gift,
Thy well-beloved Son!

HYMN.

REJOICE, my heart! exult, my tongue!
 Join, all my powers! break out in song.
 I'll praise my God while I have breath,—
 The Lord, who saves my soul from death.

Long—long I groaned, by conscience prest,
 And hid my troubles in my breast:
 But silence fed the stifled flame,
 Till mortal anguish conquered shame.

I poured to Thee my wretched case,
 Confessed my sins,—implored Thy grace:
 I pleaded in the Saviour's name,
 And, while I trembled, comfort came.

My heart was softened and subdued;
 My wounds were healed,—my strength renewed,
 While from the cross—by faith beheld—
 Salvation's living waters welled.

So vanish, in returning light,
 The phantom-terrors of the night:
 So, life-restoring,—soft and still,
 The dews descend on Hermon hill.

* * * *

Now to the Father, God alone,
 All blessing be, through Christ the Son:
 For sins forgiven,—for grace bestowed,—
 We glorify our Saviour God.

SUMMER MORNING'S WALK.

THE bat has sought the ivied wall,
 The stars are fading from the sky:—
 Forth to the fields!—soon as the call
 Of conscious life unseals the eye.

How lovingly the morning air
 Rolls back the fleecy veil of night:
 How glorious in the east appear
 The kindling lines of crimson light.

Those waving fields of yellow corn
 Are like a praying multitude,
 As to the passing breath of morn
 They stoop their heads, from heaven bedewed.

In joyful presage,—one by one,—
 The voices of the wood awake,
 Ere yet the faint rays of the sun
 Have chased the twilight of the brake.

The linnet warbles from the furze;
The wild-dove coos the oaks among:
And, from her airy watch-tower, pours
The lark—unseen—her gushing song.
I too—with deeper joy,—will bless
The sweet—the unforgotten hour,
In which the Sun of Righteousness
Dawned on my heart with healing power.
And, glory be to Love divine!
Though often dimmed by clouds its ray,—
Through life,—in death,—this light will shine
And grow at length to perfect day.

July, 1838.

INTELLIGENCE.

TENTH ANIVERSARY OF THE SCOTTISH CHRISTIAN UNITARIAN ASSOCIATION.

THE Tenth Aniversary of this Association was celebrated in Glasgow on Sunday and Monday, September 27 and 28. The weather was most unpropitious, — torrents of rain pouring down on both the days, and the preceding ones also being very tempestuous. Notwithstanding these untoward circumstances, friends were present from Edinburgh, Girvan, Haddington, Saltcoats, Greenock, Tillicoultry, Patna, Falkirk, Dalry, Stirling, Dunblane, Kirkintilloch, Paisley, Bonhill, Airdrie, Renfrew, &c. The Association was also favoured by the presence, and kind interest and countenance, of the venerable friend of Christian truth, and of every institution that can advance the mental and moral education, improvement, and happiness of man, the Rev. William Turner of Newcastle-upon-Tyne; the Rev. Joseph Crompton of Norwich; James Heywood, Esq. of Manchester; and B. S. Jones, Esq. of London. It had been hoped that many other friends to the sacred and benevolent principles which the Scottish Christian Unitarian Association was instituted to uphold and diffuse, would have found it convenient to remain, on the close of the proceedings of the "British Association for the Advancement of Science," to manifest their sympathy in the struggles of their Christian brethren, against ignorance, prejudice, bigotry, and error. In this expectation, the Association were disappointed.

One honoured friend, whose presence would have imparted increased interest to the meeting, and was eagerly anticipated by all—to whose labours and writings the Unitarians of Scotland will ever recur with deep thankfulness—Mr. Yates was obliged, much to his own disappointment and regret, to leave for London some days previously to the Anniversary. Others, probably, had urgent calls on their time and attention; but, deeming religious truth to be above all price, and every other species of knowledge to be as dust in the balance when weighed against its purity, value, and blessedness, we cannot but record our regret, that any circumstances should have intervened to prevent any of its friends from cheering on its advocates, and assisting in its diffusion, in a place and country where religious bigotry and fanaticism are rampant, and where the professors of “the long-lost truth” so peculiarly stand in need of the sympathy and support of their brethren of other lands.

On Sunday forenoon, September 27, the chapel was well filled, the Rev. R. E. B. Maclellan of Edinburgh taking the introductory service. The sermon was preached by the Rev. Thomas Madge of London. From Ezekiel xviii. 29, it was clearly and beautifully demonstrated, that the dispensations and revelations of heaven were appeals to human reason, to be interpreted by that reason, and designed, by their influence and teachings, to improve, purify, and perfect, the faculties and affections of the mind and heart of man. The instructions of the Divine Word could, by no possibility, clash or jar with the perfections of God, or the natural reason of his image on earth. Systems of human device might do so, nay, did so; but the truth in Christ Jesus was in harmony, and at one, with both. Affecting delineations of the character of the universal Father, and the hopes and destiny of his rational offspring, were most powerfully interwoven throughout this discourse, and admirably applied in vindication and enforcement of the great purposes of the Association, before whose delighted members and supporters it was preached.

In the afternoon, the Rev. Joseph Crompton of Norwich, prayed and read the scriptures; and the Rev. James Martineau of Liverpool preached from Hebrews x. 22, 23. We feel ourselves altogether unable adequately

to describe to those who heard it not, this most felicitous sermon. Reason and imagination, science and history, brought forth their treasures in illustration and advocacy of the purity, divinity, and morality of the everlasting gospel. Never was the contrariety of Calvinism with faith in One God the Father, faith in the Gospel of glad tidings, faith in Christ Jesus, as the moral image of the perfections of Deity, faith in immortality, faith in human nature, more powerfully set forth; and never was this faith in all that is holy, just, and true, as maintained by the Christian Unitarian, more undeniably demonstrated to be in accordance with reason, and in strict and perfect harmony with the purest sentiments and affections of man, the teachings of creation, and the providence and will and attributes of God. The chapel was crowded by a deeply-attentive audience.

In the evening the chapel was again crowded. Mr. Martineau conducted the worship, and Mr. Madge preached from 1 Tim. i. 11. This discourse, like those which preceded it, was equally happy in educing the truths, enforcing the moral purity, and portraying the peerless excellence of "the glorious Gospel of the blessed God." The whole services were fraught with instruction, moral beauty, and Christian truthfulness; and could not fail to make a deep and lasting impression on every mind and heart open to the power of intellect, the hallowed affections of heaven-aspiring humanity, and the moral loveliness of creation, Christ, and God.

On Monday evening, September 28, the members and friends of the Association met together at a social entertainment in the Assembly-Rooms, Ingram-street. Admirable arrangements had been made during the forenoon, for the accommodation and comfort of the party, by several friends, ladies as well as gentlemen. Six lines of tables extended the whole length of the hall, surmounted at the head by a platform for the president and the honoured guests of the Association. Wreaths of beautiful flowers, intertwined with evergreens, were suspended on the wall above the platform, and decorated likewise other parts of the hall. Between twenty and thirty young men of the Glasgow congregation officiated as stewards; contributing most essentially, by their kind and assiduous attentions, to the enjoyment of the meeting; dispensing

carefully on every side the well-selected stores which Mr. Forrester had bountifully provided for the repast. The spacious and beautiful hall was crowded in every part, presenting a most animating and heart-stirring spectacle. Fully five hundred persons, male and female, were present at this Christian gathering,—the largest number that has as yet assembled in Scotland to celebrate an anniversary of the Unitarian Association.

The Rev. George Harris was appointed President of the meeting, and the Rev. R. E. B. Maclellan, Vice-President,—on the motion of Mr. Bryson of Glasgow. Amidst the applause which followed this proposal, Mr. Harris, accompanied by the Rev. Messrs. Turner, Madge, Martineau, and Crompton, proceeded to the platform; and having taken the chair, the President began the proceedings, by imploring the blessing of the One Infinite Father, through Christ Jesus, on the objects they had assembled to promote. At the close of tea, Mr. Harris gave out a hymn of thanksgiving, which was sung by the whole assembly.

Mr. Harris, as Secretary to the Association, then read the following Report of the Committee for the past year:

“In soliciting the attention of their friends and brethren to the Report of their proceedings during the past year, the Committee of the Scottish Christian Unitarian Association consider it proper, more especially for the information of those who may now, for the first time, be present at an anniversary of this institution, as well as likewise to stir up the minds of all their friends, by way of remembrance, briefly to detail the objects which it was founded to uphold and advance. It is the voluntary association of those, who, whilst respecting, and contending for, the sacred privilege of individual thought on all questions of a religious nature, also think it right and Christian to promote the union of individuals and societies, by mutual correspondence and co-operation, in combined efforts for the diffusion of the great Christian principles of the peerless, undivided Unity, and essential, universal Benignity of the Father of all the families of the earth; the illustration and enforcement of the pure doctrines, spirit, and practice of Christianity, by the distribution of publications in their defence and elucidation; missionary labours, in order to excite inquiry after the truth as it is in Jesus; the gathering together of individuals into societies for the worship of the One Living and True God, the Father, in the name and as disciples of the Lord Jesus Christ; and correspondence and co-operation with other associations of a similar character, for the dissemination of principles which honour God, by elevating, improving, freeing, and blessing man.

The means for the accomplishment of these benevolent purposes

are, the payment of an Annual Subscription of Two Shillings and Sixpence, or upwards—one half of which is returnable in books and tracts, at the option of the subscriber; congregational and anniversary collections; and the gratuitous labours of those who feel desirous to aid in the removal of ignorance, prejudice, error, bigotry, and sin, and the diffusion of knowledge, charity, truth, righteousness, and universal good-will.

In furtherance of the objects of the Association, the Committee have, through the agency of their Secretary, opened up correspondence with some new stations and districts, and continued it with all those individuals and societies formerly connected with the institution. Results of no trifling importance have in several instances followed this essential but laborious duty. Aided by occasional preaching and the distribution of tracts, it has led, the Committee are happy to state, in the course of the past year, to the formation of two or three new societies in vindication and diffusion of the worship of the Father.

During the week succeeding the last Anniversary, the Secretary preached at Tillicoultry, and formed the friends in that increasingly populous and important district into a society, at the same time instituting a congregational library; also, at Dunblane, with the same results; and likewise at Stirling. He has since preached once at the two former places, and twice at the latter; Mr. Maclellan has preached once respectively at these three stations, and also at Dunfermline; and subsequently, Mr. Forrest and Mr. Cooper have each spent a Sunday with the friends at Tillicoultry. On the second visit, this year, of the Secretary to Stirling, it was debated with considerable bitterness in the Town Council of that place, whether he should be allowed to preach in the Guildhall, which had been granted for the purpose by the Dean of Guild. A majority resolved, that for that night its use should be allowed, but refused for the future to the Christian Unitarian, though open to, and occasionally occupied by other denominations. The false statements as to the principles held by Christian Unitarians, which were uttered in the course of the debate—the violation of Christian liberty, involved in many of the assumptions which were made—the Protestant-Popery exhibited by men, loud in their denunciations of Romish intolerance, seemed necessarily to call for exposure and refutation; and the Secretary immediately drew up “An Appeal to the Serious and Candid Inhabitants of Stirling,” on the proceedings of the Town Council, including a brief statement of “Christian Unitarianism, What it Is, and What it is Not.” This appeal was published by the Committee of the Association, and copies sent round to the houses of many of the inhabitants, whilst numbers were purchased from the bookseller; and on his subsequent preaching in the Trades’ Hall in that Town, it was crowded to overflowing.

In the course of the year, the Secretary has preached on four week evenings at Kirkintilloch; and on each occasion, the hall was crowded by deeply attentive audiences, notwithstanding the warnings and denunciations of the clergymen of the town, Established and Dissenting, as to the “anti-scriptural nature and guilt of Socinianism,” aided by the efforts of a stranger, a minister of

the Church of Scotland, who, from the public cross, on the day on which Mr. Harris was to preach in the evening, doomed all Unitarians, with all who should go to hear their preaching, to the fires of hell!

The Secretary passed one Sunday with the Congregation of Carluke, an interesting and happy day, when friends from Old and New Lanark, and other neighbouring places, attended; and when, in addition to two other public services, the Lord's Supper was dispensed to fifty communicants. Mr. Harris has also preached at Doune, near Stirling; and at Girvan, in Ayrshire; and at both places was listened to with manifest interest, by numbers who had never previously heard of the principles of Christian Unitarianism, save from the misrepresentations of its enemies and defamers. At Girvan, an attempt was made by the Magistrates to deprive him of the use of the Town Hall, after it had been officially granted and paid for. Entreaty and threat were both employed to induce its abandonment; but they were alike steadily resisted, and the Town Hall ultimately secured for the preaching.

In the month of January, a Secession minister of Bathgate preached, in one of the Secession churches of Falkirk, a gross and defamatory attack on Christian Unitarianism. The Secretary being informed of this outrage on decency and charity, the Assembly-room of that town was immediately engaged, and announcements made that he would deliver a discourse, explanatory of the real principles maintained by the "sect every where spoken against." Many hundred persons of all religious parties assembled, who paid the utmost attention to the statements made, and joined with fervour in the devotional exercises. On a subsequent visit, the audience was as great as the place of meeting could contain; a Society was formed in connexion with a congregational library; and the Committee think it right to state, in contrast with the illiberality exhibited in other places, that, in accordance with the resolution of persons in office, that the town-bell should be rung for the worship of all religious denominations, it was rung on both occasions in previous public announcement of the Christian Unitarian worship in the Assembly-room. A small, but neatly-seated place of meeting, has since been taken by the friends in Falkirk, in which they regularly assemble every Sabbath-day for the adoration of the One Infinite Father.

The Committee have pleasure in stating, that their respected friend and fellow-labourer, Mr. Christopher Dunlop, of Paisley, delivered several Sunday-evening lectures at Rensfrew, during last winter, which were well attended, and excited considerable inquiry.

It is with no small degree of satisfaction and gratitude, that the Committee record the opening of another temple in Scotland, dedicated to free inquiry, Scriptural truth, liberty, righteousness, and charity. In common with many friends to these sacred objects in various parts of the Kingdom, the Committee have, from the first, taken a lively interest in the foundation and establishment of a Christian Unitarian congregation in the important and influential city of Aberdeen; they rejoice that the arduous and persevering efforts of the faithful few in that metropolis of the North, aided by the generous contributions of their English, Irish, and Scottish

brethren, have been accompanied so far with the success they merited; and they are confident they express the wishes of the members and friends of the Association, in praying that the handsome and commodious chapel, opened in August by the Secretary, and their respected fellow-labourer, the Rev. Dr. Montgomery of Dunmurry, Belfast, may be an additional means, in connexion with the efforts of the congregation and their honoured pastor, in inducing many to come out and be separate from systems of mere human devising—systems which defame man and dishonour man's Maker.

In going to Aberdeen, the Secretary convened a meeting of the friends to Christian Unitarianism in Dundee. From a succession of unfavourable circumstances, the Society which for so many years had borne a faithful testimony to the truth in Christ Jesus, had relinquished their place of worship, and for some months had not assembled together. After much interesting conversation, resolutions were drawn up by Mr. Harris, declaratory of the propriety and duty of untiring effort in the dissemination of Christian truth, and the practice of Scriptural worship, together with the importance and utility of circulating the books in the Congregational library; these resolutions were unanimously approved, and a committee appointed to carry them into execution. A school-room has since been engaged for the purpose; and on the 13th September, the friends again assembled for the worship of the One Great and Good Father. The Committee trust, that, with the kind aid of those friends who are willing to undertake the public religious services, the standard which has again been reared will gather round it many and increasing adherents to the long-lost truth. The Committee are satisfied, their successors in office will gladly assist, by donations of books, in the furtherance of the righteous and praiseworthy labours of the friends at Dundee.

At the last Anniversary, the stock in hand, of books and tracts, belonging to the Association, was 1,318. There have been added, in the course of the year, 100 copies of the excellent discourses, delivered by Mr. Maclellan before the Association at the Annual Meeting in 1839, on "The harmony subsisting between the teachings of nature and the teachings of Christianity as expounded by Unitarians;" 400 copies of the Ninth Annual Report, and Catalogue; 966 copies of the tracts entitled "The Christian Visitor," have been kindly presented by a friend in Glasgow; 1,093 copies of various publications have been purchased; 720 copies of the "Appeal to the Inhabitants of Stirling," and 1,000 of "Observations suggested by circumstances attendant on the conviction and execution of Thomas Templeton," have been printed and published by the Association. The last-named pamphlet formed the concluding portion of a discourse on the danger and delusion of a death-bed repentance, which the Secretary was induced to draw up in consequence of the gross mis-statements which were in circulation in Glasgow, as to the religious faith, and the asserted subsequent abjuration of that faith, by an individual convicted of murder at the Circuit Court of Justiciary. The discourse having been repeated three successive Sundays, in consequence of the crowds who thronged to hear it, and the public press having been

the organs through which the mis-statements obtained currency, it was deemed advisable to print the portion of the discourse which had reference to those mis-statements, in order that the public mind might be undeceived, and the genuine principles and practical tendency of the Unitarian faith be made more widely known.

The total number of tracts in possession of the Association, during the past year, has therefore been 5,597. Of these, there were distributed at the Chapel door, at the last Anniversary in Glasgow, 450; amongst the members and friends of the Association, 400 copies of the last Annual Report and Catalogue; claimed by subscribers in return of their subscriptions, 100; given away at Kirkintilloch after the preachings, 300; Girvan, 250; Renfrew, 210; Falkirk, 250; Aberdeen, 360, at the opening of the new Church, in testimony of the sympathy of the Committee in the efforts of that Congregation; Haddington district, 101; Stirling, 300; Tillicoutry, 100; Dunblane, 50; Doune, 50; Ayr, 10; and by the Secretary, to various individuals in Glasgow and other places, 117; the Congregational Library of Falkirk, 46; Tillicoutry, 76; Glasgow, 146. There have been sold 602; making a total of 3,918 sent into circulation during the past year, and leaving on hand now, 1,679, value £23, 12s. 10d.

The Committee have gratefully to acknowledge the continued interest taken by the British and Foreign Unitarian Association in the progress of the Unitarian cause in Scotland. They have again contributed liberally to assist the Aberdeen Congregation in their struggle against bigotry and error; and have defrayed the expenses attendant on the execution of a new Trust-deed for the Chapel at Port-Glasgow. Were the funds of the Scottish Association equal to the expense, it would be a most desirable measure, that a deputy should annually attend the general meeting of the British and Foreign Unitarian Association, as well as that deputies from the Parent Society should honour this Association by their presence. If so useful an arrangement cannot be accomplished *annually*, Reports from each Association might be exchanged at one Anniversary, and deputies be appointed in alternate years. And if similar arrangements could be made with the other Associations in Great Britain and Ireland, much advantage, in the consideration and adoption of plans calculated to further the advancement of Christian truth and righteousness, would doubtless result.

The Committee, with heartfelt thankfulness, have also to notice the unsolicited and generous contribution, in aid of the funds of the Association, of £10 from Mr. G. S. Kenrick of Varteg, near Pontypool, given, as the donor expressed it, from a conviction that many important objects were delayed of accomplishment from the inadequacy of means at the disposal of the officers of the Institution. That conviction is the statement of a fact, whose existence successive committees have had continual cause to regret, and which, added to the paucity of labourers in this part of the great vineyard, prevents the gathering in of that moral and religious harvest which every year presents increasingly, on every side, to their view. The constant and increasing call for preaching in the various districts, requires, more than ever, the employment of a stated missionary, whose business would be, to visit in rotation

those stations, and, by supplying the pulpits of the ministers of congregations, enable them also occasionally to devote a Sunday to the building up of the scattered societies.

[The Report here notices individually the several societies and congregations connected with the Association, giving some account of their state and prospects. Twenty such societies are mentioned: and their condition appears in general to be prosperous or improving.]

In contrasting what has been effected through the instrumentality at their disposal during the past year, with the wide field of usefulness which lies around them, the Committee, whilst grateful for what has been accomplished, cannot but feel the urgent and increased necessity of unremitted effort on the part of all who would render the Gospel of the grace of God the herald of improvement, liberty, righteousness, and charity. Fearful are the evils which a dark and vengeful theology has inflicted on the human mind and heart. Its desolating and demoralising effects are visible, on all sides, in the sanctimoniousness so frequently substituted for the piety which links earth to heaven,—or in the indifference and recklessness which disgust at its pretensions so commonly engenders; in the bigotry which shuns all intercourse, save with an elected fraction of human-kind,—or the infidelity which scowls alike on the charities and affections of the human heart, and the religion which sanctifies and blesses these affections; in the superstition and fanaticism which corrupt and degrade mankind into mere machines wherewith for priestcraft and despotism to play their tricks withal,—or the reckless unbelief which equally reduces man to the level of a machine, and riots in setting every human being against his brother. But these, fearful as may be their present power, are not unconquerable evils. The plain, simple, beneficent doctrines, of One great and good God, the universal Father; the spotless holiness, benevolence, purity, truth, and excellence of Jesus his anointed,—the moral loveliness and sublimity of his hallowed example; the brotherhood of man; the doing to others, as men would have others do to them; the blissful expectation of future happiness, arising, through the mercy of Heaven, from enlightened minds and purified hearts,—these sacred and benevolent principles, if faithfully believed and practised, carried out in the life of individuals, and adopted as the law of nations, governing alike personal, domestic, and national character, habits, and institutions, would prove mighty, through the God who gave them for the guidance and blessedness of man, to the uprooting of every evil under the sun, and the precursor of all that is good, and beautiful, and true, and free, and sanctifying, and saving. These principles, this work, the Committee are persuaded that the members and friends of the Association believe, with themselves, to constitute at least some portion of the truth in Christ Jesus, and destined to be enthroned in the minds and hearts of mankind, that there may be peace on earth, good will amongst men, and the ascription, from all his rational creatures, of glory to God in the highest. And God is omnipotent, and men, throughout their countless generations, are his children, and they shall come yet to feel as brethren should ever feel, and there shall consequently be a brotherhood of

kind wishes and benevolent efforts, and the all-wise, holy, and merciful Father shall be glorified through Christ Jesus, in the enlightenment, virtue, peace, freedom, affection, and blessedness of his large and wide-spread family, through all regions, and for evermore."

[The *Christian Pioneer*, to which we are indebted for the foregoing report, contains a very full account of the proceedings at the Anniversary Meeting, and of the speeches delivered on the occasion: many of which were truly interesting and valuable; but which we are obliged to omit, or at least postpone, to leave room for our own report of the Annual Meeting of the Unitarian Society for the Diffusion of Christian Knowledge.]

THE UNITARIAN SOCIETY FOR THE DIFFUSION OF CHRISTIAN KNOWLEDGE.

THE Anniversary Sermons of the above-named Institution were preached on the morning and afternoon of Sunday the first of November, 1840, by the Rev. ROBERT BROOK ASPLAND, A. M. of Dukinfield;—that on the morning, in the Meeting-house of the Second Presbyterian Congregation, Belfast; and that on the afternoon, in the Meeting-house of the First Presbyterian Congregation. We only express the universal feeling of all who heard these admirable discourses, in declaring that the Reverend Gentleman has laid the Unitarian Society, and the whole Unitarian public of the neighbourhood, under a deep obligation, by the manner in which he fulfilled the important duty assigned to him. Replete with argument, eloquence, and truth, advanced with the most persuasive earnestness and unaffected Christian candour, these discourses have left a deep impression on the minds of those who were previously convinced of the main doctrines insisted upon, and were calculated to exercise a favourable influence even upon those who were most opposed to the preacher's sentiments. We are happy to understand, that one of them is likely to be given to the public, when our readers will have it in their power to estimate the correctness of the opinion now expressed. The attendance on these occasions, owing to the inclemency of the weather, which was most unfavourable, was not so large as has been usual on similar occasions in Belfast. The collections, including a donation of £5, subsequently received from a lady whose bounty is ready at every call of benevolence, amounted to about £45.

The Annual Meeting of the Society was held in the Meeting-house of the First Presbyterian Congregation on Monday evening the 2nd of November, 1840, JOHN DUNVILLE, Esq. in the Chair. The meeting was opened with prayer by one of the ministers present.

Mr. WILLIAM HARTLEY, Secretary to the Society, read the Report of the Committee for the last year. It commenced by stating the Committee's satisfaction at the increasing usefulness of the Society; the sales of Books and Tracts at its Depository in Rosemary-street, having amounted to £80, 16s. 4d., showing an in-

crease in the amount of sales of £22, 19s. 9d., during the last twelve months, above the receipts of any previous year from this source. The Committee, however, regret that the objects of the Society are not sufficiently appreciated by the Unitarian public; and that it has not met that efficient aid and active co-operation in many quarters which were to have been expected, considering the importance of its objects, and the necessity which exists of counteracting those misrepresentations which are too prevalent respecting the doctrines held by Unitarian Christians. The objects of the society, in their most comprehensive aspect, embrace not only the dissemination of Books and Tracts, calculated to disabuse the public mind of these erroneous impressions, but, likewise, the employment of other means, whenever practicable, for the diffusion of sound, religious knowledge, the inculcation of scriptural views, the removal of religious error, and the promotion of those sentiments which at once elevate the understanding, expand the heart, and inspire manly fortitude and religious faith.—The Report next adverted to the change which took place in the editorial management of the *Bible Christian* about the beginning of last year, and recommended the interest of that periodical to the patronage of the friends of Christian Unitarianism. The Report then referred to the amount of Subscriptions received, during the last year, which was £55, 4s. 6d., being £8, 3s. 6d. less than the subscriptions of last year. It is hoped, however, that, by due exertion, the greater part of this arrear may yet be collected, and the deficiency more than compensated by new contributions from other quarters; for the Committee had scarcely met with any refusal in their applications. The Committee next adverted to their endeavours to procure a volume of Prayers for family use, by public competition: in this they had been unsuccessful; but they stated, that a work was passing through the press, by a member of the Society, which, they hoped, would supply the existing want. The Report concluded by suggesting to the Committee about to be chosen, the propriety of appointing a Missionary, to preach the gospel, and disseminate Unitarianism among the poorer classes in Belfast and its neighbourhood, wherever a proper opening could be found. They also recommended them to apply a part of the funds of the Society in assisting young and struggling congregations; and otherwise aiding them as they might have the means.

MICHAEL ANDREWS, Esq. of Ardoyne, the Treasurer to the Society, then read an abstract of the Income and Expenditure of the Society during the last year.

The Committee's Report, and the Treasurer's Statement of Account having been read, it was moved by WILLIAM DUNVILLE, Esq., seconded by ROBERT PATTERSON, Esq., and resolved unanimously, "that they be printed for circulation among the members and friends of the Society, together with the proceedings of the present meeting, the rules of the Society, the list of officers, the list of subscribers and members, and the catalogue of the works on sale at the Society's Depository."

The Rev. JOHN PORTER observed, that an easy and agreeable task had been assigned him. The sermons delivered by his friend

Mr. Aspland on the Anniversary of the Association were such as to require no comment,—all who had the pleasure of hearing them were deeply impressed by their convincing argument and true eloquence. Most satisfactory were they to the friends of Unitarian Christianity; and admirably calculated, if not to convince gainsayers, to lead them at least to an examination of their principles. The publication of these discourses could not fail to be advantageous to the holy cause of religion and truth. The friends of free inquiry at Belfast were deeply indebted to Mr. Aspland for his prompt compliance with their request, to preach the Anniversary Sermons of their association, and for his undertaking a long and dangerous journey, at an inclement season of the year, to meet their wishes. His conduct, however, was but a sample of the spirit which English Unitarians always evinced to their Irish brethren. From the commencement of the battle for religious freedom, Irishmen were in the habit of seeking in England for that asylum which their own country denied. How many young men, some of them eminently qualified for the ministerial office, were now, through the sympathy of Englishmen, placed in situations of honour and independence, and, he trusted, of usefulness likewise? He (Mr. Porter) had himself resided for a few years in England, and were he to live for ever he must remember for ever with gratitude the kindness he had experienced.

He hoped that Mr. Aspland, on his return, would communicate the sentiments of gratitude and affection which Irish Unitarians cherished for their English brethren. The sea might interpose its rolling billows between them, but it could not divide their hearts, nor prevent their union and co-operation in the holiest cause that ever leagued men together,—the cause of liberty, peace, and virtue,—the cause of God and religion.

Mr. Aspland might also tell his brethren that this cause was prospering in Ireland, though amidst obloquy and injury. If proof were needed, he might say, that twenty years ago, there were not in Ulster ten congregations where the simple faith of the Unitarian was openly preached, now there are upwards of thirty—some of them very large indeed, and all of them highly respectable. In this striking change, he saw the finger of God pointing to other, and still more striking, ones. He did not wish to conceal the difficulties that were to be overcome. There were many and great ones, arising from enemies without, and false friends within, the fold. But, if the Unitarian body were united, if ministers and congregations co-operated, if every individual, whether layman or minister, exhibited a becoming zeal, there could be no question as to the result. He never despaired of Unitarianism. Education was rapidly advancing, and superstition as rapidly giving way. It was in vain that men set up ramparts of creeds and confessions, to guard their beloved orthodoxy. Their barriers will totter and fall, under the very same influence, which of old made "Bel to bow down," and overthrow the altars of the gods. There is a day coming when men will wonder at the absurd opinions of the present age, as greatly as we wonder now at the superstitious of the Druids, and the strange customs of our Pagan ancestors.

Mr. Porter concluded by moving the following resolution, which was seconded by JAMES CAMPBELL, Esq.:—"That the thanks of this Society are due, and are hereby returned, to the Rev. Robert Brook Aspland, for his discourses, preached yesterday in the Meeting-houses of the First and Second Presbyterian Congregations, in behalf of this Society; and that he be requested to allow the Society to publish one of them."

The Rev. J. SCOTT PORTER claimed the privilege, as a member of the Society, of saying a few words on the present motion,—not certainly for the purpose of objecting to the resolution proposed, nor to the observations which had fallen from his friend and kinsman, but to express his sincere and cordial concurrence in both. He agreed with the mover of the resolution now before the meeting, that Mr. Aspland had laid the Society under a very heavy burden of obligation, not more by the paramount ability with which he had discharged the duty which he had undertaken, than by the ready kindness with which he had consented to undertake it at this inclement season. At the same time, he (Mr. P.) was by no means surprised at his doing so. He had stated, as soon as he had heard that Mr. Aspland was to be applied to, that, if it were in his power, he felt assured he would comply; and he had ventured upon this assertion, not merely from his acquaintance with Mr. Aspland himself, but also from his knowledge of his excellent father—a worthier father no son could boast; and such a father's son he knew could not be backward, when required, to undertake any labour or exertion for the promotion of our glorious cause. He (Mr. P.) knew our reverend preacher's father well: he had experienced his kindness, his affection; and from his knowledge of his conduct and feelings, during the whole of their intercourse, he could undertake to affirm, that it would give him heartfelt pleasure to find his son forming, as by his coming here on this occasion he now does, a new link in the chain of love connecting together the Unitarians in England and Ireland: for during several years, when Mr. Aspland, sen. had been called upon to act, in some respects, as the head of the Unitarian body in England, he had uniformly shown the utmost regard to the brethren on this side the channel, and the deepest interest in whatever tended to the success of their cause. Under these feelings, he could not give a silent assent to the present resolution, nor refrain from thus publicly welcoming and thanking their reverend friend; not only in his personal capacity, but as his father's son.

The Resolution was then put from the Chair, and carried unanimously.

The Rev. R. BROOK ASPLAND said, Mr. Chairman and Christian friends, I should be the most insensible of men, if I were not moved, and deeply moved, by the expressions of kindness—towards my country, my father, and myself—which have proceeded from the mover, the seconder, and the supporter of the last resolution, and which have been so cordially received by this meeting. If I feel at this moment embarrassed—if I regret the position in which I find myself placed—it is not from any want of sympathy with the sentiment which has been expressed, desiring a hearty union and

cordial co-operation between the Unitarians of England and Ireland. To that sentiment I will give as hearty a welcome as any man living. But I do feel embarrassed by the consciousness that, upon this occasion, I am called upon by your partiality to occupy a post which I little deserve, and which I cannot properly fill,—that of representative before you of the Unitarians of England. I do regret that the task of reciprocating the good wishes this evening expressed has not fallen on one better able to discharge the duty. The Unitarians of England have every reason that can animate the lovers of religious freedom, to desire continued and increased union between the seekers after truth in both countries. Never can we forget the noble struggle which you made, and the glorious victory which you, the Unitarians of Ulster, won, in separating yourselves from a bigoted and tyrannical Synod, and in asserting and carrying into effect the broad and immutable principles of religious liberty. Wherever a good confession is witnessed in behalf of truth and conscience,—on whatever soil the fight of faith and charity is fought,—there we feel that we have friends—there we are prepared to extend the right hand of cordial fellowship. At the present moment, too, I for one cannot but feel that you, the Unitarians of Ulster, may do us much good. Your zeal may kindle our's,—your union may inspire your English brethren with a desire to imitate it,—and the eloquence of your chosen and trusted champions, in behalf of the simple truths of the Gospel, may rouse some amongst us from lethargy and slumber—from the dreamings of *sentimentalism* to the assertion of a scriptural, a bold, and manly faith. Our position in England at this moment is somewhat peculiar, and, at first sight, not encouraging. The Dissenters are no longer a united body. Bigotry and intolerance have divided their ranks. They are, in consequence, weakened and disabled in their conflict with an Establishment always strong, but never so powerful—never so united—as at this moment. The union, and the power, and, I must add, the intolerance of the Church of England have been in some degree occasioned, I might say provoked, by the heated zeal and rash policy of certain bodies of Dissenters, who, following the guidance of leaders more anxious for distinction than skilled in reading the signs of the times, mistaking their own heated platform harangues for the deliberate voice of the people of England, proceeded, in opposition to the practice of their fathers, and in defiance of the earnest wishes and remonstrances of their political friends, to agitate for the separation of church and state. The consequences of this false move were immediate and disastrous. In a moment the Church forgot all its internal divisions, and became united as one man. Its members began, improperly enough I admit, to look on Dissenters, not as men struggling for the redress of practical grievances, but as assailants of the rights of others. As an abstract question, I confess myself averse to religious establishments, and it is possible that the day may arrive when the question of the continuance of our Establishment in England may be safely discussed, and even agitated. But, at the time when the agitation referred to arose, the nation was utterly unprepared for it. At the time I felt, and I still feel, satisfied that if, by a convulsive effort, the church had been severed from the state, there would have been

an immediate and a violent *re-action*. A new establishment would have been formed on the ruins of the old, less tolerant—less desirable—than that we have; combining in itself all the elements of intolerance and persecution that now exist both in and *out* of the church. I wish, rather than expect, that the Dissenters of England may learn wisdom from the past—that they may study the signs of the times—that they may discard from their councils rash and heated leaders—and intrust their cause only to men who, to knowledge of their principles, and firmness in maintaining them, add prudence and practical wisdom. But the Dissenters of England are divided by other causes than defeat. I need not remind you of the monstrous departure from all the principles of dissent, in the proceedings instituted by the Hewley Relators. I need not remark to a Society like this, on the utter inconsistency of all those proceedings, from first to last, with the principles of religious liberty. What the final result may be is certainly matter of great doubt and some anxiety. But it is satisfactory to be able to state that those who have most closely observed the conduct of the suit in the Highest Court of Appeal are well satisfied with our position, and are full of hope that, at least, a considerable modification must be made of the iniquitous judgment of the Vice-Chancellor. A tribute of respect and gratitude is certainly due from all the friends of religious freedom to those zealous friends of our cause, who, hoping against hope, and persevering at no slight cost in the struggle, made the appeal from the bigotry of the Vice-Chancellor, and from the assenting indolence of the Judge in the Superior Court, to the deliberate judgment of the House of Lords. Even should their judgment not be what we wish, and what we feel we have a right to expect, the appeal will still be productive of good. A mass of evidence and argument is recorded, and will form materials for the future historian, and an honourable testimonial to the principles of the English Presbyterians, and to their uniform attachment to religious liberty. The attack of our intolerant opponents has had the effect of teaching all the members of our religious denomination the meaning and the honourableness of the word “Presbyterian.” There was a time when the name was rather avoided than courted in England by the advocates of a liberal and benign theology. It was looked upon as a disingenuous mode of avoiding the obloquy that attends the free expression of Unitarian sentiments. Now the word is better understood, and an “English Presbyterian” is, by his very denomination, regarded as a fearless searcher after religious truth, and the friend of unrestricted freedom of conscience. We thus are brought into closer connexion with you, the liberal “Presbyterians” of Ireland, and rejoice to share with you so honourable a title. After some other remarks, Mr. Aspland concluded by expressing his fervent desire for the confirmed and increasing union between England and Ireland, in promoting all that exalts and ennobles man.

It was then moved by Mr. DAVID PATTON, seconded by Mr. JOHN GALT SMITH, and resolved unanimously, that the thanks of the Society be returned to the Treasurer, Secretary, and Committee, for their valuable services during the last twelve months.

The Rev. Dr. MONTGOMERY was called upon to move the next Resolution, viz. "That entertaining a deep conviction of the Scriptural character of Christian Unitarianism, as well as of its tendency to promote the cause of rational piety, liberty, and charity, and all the best interests of mankind, we rejoice in the conviction, that its truths have already made extensive progress, in the face of much opposition and obloquy—that we rejoice in the growth of a milder and more tolerant spirit than formerly existed, with reference to religious subjects—that we hail this important change as the harbinger of a still more rapid and extensive dissemination of the pure doctrines of uncorrupted Christianity; and that, entertaining this hope, we would earnestly call on all the worshippers of the one God, the Father, to persevere in their efforts to disseminate the knowledge of the simple truth as it is in Jesus."

Dr. MONTGOMERY addressed the Meeting, in a speech of nearly an hour's duration, of which the following is the substance:—Although, Mr. Chairman, I never saw the resolution which I have just read, until it was put into my hand on entering this house, the Committee have supplied me with a text so ample and so admirable, that I shall not feel my chief difficulty in speaking, but in confining my observations within reasonable bounds. I conceive that I shall best discharge the duty allotted to me, by adverting successively to the various points which the resolution contains.

1. It expresses "our deep conviction of the Scriptural character of Christian Unitarianism." This, Sir, is the sole ground of our adopting it, as "the faith once delivered to the saints." Our reverence for God's Holy Word is unhesitating, unreserved, complete. We neither sceptically stop short of its teachings because they may not coincide with our preconceived opinions, nor audaciously go beyond them, by receiving "for doctrines the commandments of men." We are not "slow in heart to believe *all* that the Prophets and other inspired servants of God have written;" but we utterly reject the creeds and articles of churches which so generally and so amazingly contravene the plainest instructions of the Divine Word. And, above all, we reject "the human invention" of a compound Deity—a Being consisting of three incongruous persons—the Father, frowning in "vindictive justice," and demanding the full penalty for every transgression; the Son, arrayed in transcendent mercy, paying our ransom, and staying the uplifted arm of infinite wrath; and the Holy Spirit obeying, at the same moment, the behests of the other two persons of the Trinity; thus directly opposed to each other! Blessed be God, it is not thus we see him, either in his Revelation of Nature or of Grace: for, in accordance with his infinite benignity, he has made that which is the *greatest* of all truths, to be at the same time the *clearest*. It is written, as with a sunbeam, upon the starry heavens, where ten thousand suns, with their planetary systems and myriads of inhabitants, manifest the presiding energy of one eternal mind, and the controlling power of one almighty arm. The same sublime

and fundamental truth is inscribed on every page of the Bible, from Genesis to the Apocalypse, in language so plain, "that he who runs may read," "Thou shalt have no other Gods before me: I am the Lord, I alone, and there is no God with me: Hear, O Israel, the Lord thy God is one Lord." Does the Redeemer teach a different doctrine? No: when questioned as to "the first commandment of all," he adopted the language of the Old Dispensation, "Hear, O Israel, the Lord thy God is one Lord," and declared that "eternal life" consisted in believing in the Father as the "only true God." So far was the lowly Jesus, at any time, from arrogating *identity*, or even *equality*, with God, that he omitted no fitting opportunity of setting forth his perfect subordination: "of mine own self, I can do nothing: as I hear I speak: the works which I do are not mine: to sit upon my right hand and upon my left, it is not mine to give: my Father is greater than I: my Father is greater than all: I ascend unto my Father and your Father, unto my God and your God!" I need not fatigue your attention, by citing similar declarations from the sacred penmen who wrote the Acts of the Apostles, the Epistles, and the Book of Revelation: for those compositions equally maintain the unity and unrivalled Supremacy of the One God and Father of all. Indeed, no contrary doctrine was ever dreamed of in the Apostolic age, or in the earlier and purer periods of the Church. The Trinitarian Heresy only sprung up when Constantine the Great, about the year 325, made the kingdom of Christ, a kingdom of this world, by establishing the first unholy alliance between church and state—an alliance which has ever since proved fatal to the best interests of divine truth and human liberty—an alliance which must be dissolved, before "the Gospel can have free course and be glorified." So clearly unscriptural is the dogma of a *Triune God*, that no one, pretends to be able to point out a simple text which contains it. I recollect a worthy young "evangelical" friend of mine declaring upon one occasion, that she had really some compassion for Unitarians—as she could not *herself*, have discovered the Doctrine of the Trinity, in the Bible, unless it had been pointed out to her! The Rev. James Carlile, of Dublin, (after consulting, as I have heard, with some of the greatest authorities in the Synod of Ulster,) admits, that "the Trinity is a Doctrine of *Inference*, and not of *Revelation*!" And, at Strabane, in 1827, when the General Synod resolved to express their belief in this strange opinion, they were compelled to clothe their doctrine in the words of "*The Shorter Catechism*," not being able to find a single text of Scripture, which would answer their purpose! And, yet, this unrevealed and undiscoverable dogma,—a mere inference and conjecture of man, depending upon the interpretation of Hebrew plurals and Greek particles, for its main support—is audaciously alleged to be the fundamental doctrine of the Gospel, which "it is before *all* things necessary to believe," or "without doubt, we shall perish ever lastingly!" Oh, Sir, into what inextricable labyrinths of folly do not men wander, when "they forsake the fountains of living water

and hew themselves out cisterns, broken cisterns, which can hold no water!" Thank God, whatever may be our positive weakness, or possible mistakes in judgment, we do not pretend "to be wise above what is written," or to build our everlasting hopes "upon the wood, hay, and stubble" of human inventions. We receive the Scriptures in their length and breadth, as full, perfect, and sufficient: "to the Law and to the Testimony" we appeal; on them we rest our faith; and, therefore, with an ardent, holy confidence, we are Unitarian Christians.

2. This faith, I rejoice to believe, has, in the words of the resolution, "a tendency to promote the cause of rational piety." No love, reverence, fear, or worship of God, which is not rational, can be truly entitled to the name of piety. There may be the service of enthusiasm, superstition, or fanaticism, without reason; but the true and acceptable worship of God must be, "with the whole mind," as well as "with the whole heart." Now, assuredly, Unitarianism is pre-eminently calculated to promote this genuine service of our God, in whom we behold concentrated all the splendour of infinite wisdom, power, beneficence, holiness, and truth. Our minds are not distracted by *three objects of worship*, having different and conflicting claims upon our regard; we raise our souls to one Father, the author of our being, the providential guardian of our lives, the fountain of redemption in Christ Jesus, the centre of our everlasting hopes. We see this one glorious object of veneration in all that is around us; we feel him in all that is within us; we look up to him with abiding confidence, amidst all the changing scenes of the world. Such piety is as conformable with the dictates of enlightened reason, as it is accordant with the plainest principles of divine revelation. How our Trinitarian brethren can, without distraction of mind, pray to their compound Deity,—one part unbending justice, another part abounding mercy,—I am unable to comprehend. Many of them are excellent, devout persons; and have doubtless some way of reconciling these strange contradictions to their own minds. I am much disposed to believe, however, that in prayer they are all practically Unitarians, addressing the Father *through* the Son, and never praying to the Mediator, who is only "at the right hand of the throne of God," instead of to "Him, who sitteth upon the throne for ever and for ever." For my own part, I never heard, save in churches, a Trinitarian prayer; and I have often joined, with perfect satisfaction, in the private devotions of my Calvinistic brethren. Their services, however, are rational, more from an unconscious abandonment of their creed, than from a strict adherence to its principles; and we ought to be truly thankful, that we are not subjected to such contradiction between theory and practice; but that, whilst we obey our Saviour, in "asking him nothing," we have learned to trust, that "whatever we ask of the Father, *in his name*, He will give it."

3. That the doctrines of Unitarian Christianity "tend to promote the cause of rational liberty," is equally evident, from their nature and their history. Their very foundation is freedom of inquiry,

of judgment, of action. Within the pale of virtue, "the law of Christ is perfect liberty;" and by this holy law, irrespective of all human authority, we regulate our principles and practice. Nor do we advocate liberty of conscience and action for ourselves alone; we hold it to be the birth-right of men, and the inalienable privilege of Christians. We maintain it as a sacred and fundamental principle, far superior to our peculiar views of doctrine, and lying at the root of all acceptable service of our Creator. Firmly believing that "a pure heart and willing mind," even with an erring judgment, will secure a larger share of God's favour, than a self-interested and compulsory service, on principles which may be abstractly correct, we would bribe no man, we would compel no man to join our ranks, or worship in our temples. With the Saviour of the world and his inspired apostles, "we *persuade* men;" farther we dare not go, farther we would not go, though it should cause millions of selfish and dishonest hearts to rally round our standard. Nor is this an idle boast; it is the charter of our churches, in which pastors and people are equally freemen. Unitarians have never adopted or enforced any creed, save the Bible; for they believe that error alone can require the support of bribes or penalties to perpetuate its dominion. Such unworthy means have sustained heathenism, Catholicism, Calvinism, and other multifarious errors; but they would dishonour a faith which appeals to man as a rational and accountable being, and consequently, as a free agent.

4. That our views are calculated to advance the cause of "Christian charity and forbearance," will scarcely be questioned. It may be true, indeed, that amidst unmerited reproaches and calumnious misrepresentations, we have not always been able "to possess our souls in patience,"—that we have sometimes, amidst our sufferings, snatched a fagot from the piles of persecution that were blazing around us, to fling it at our tormentors,—but these things were the violation, not the result of our principles. Arrogating no infallibility of judgment, denouncing none of our fellow Christians, "as the objects of the wrath and curse of God," believing in no "elect few," and condemned millions, we look upon all men, and especially all Christians, as our brethren, towards whom, whatever may be their country or their creed, we are bound to exercise "brotherly kindness and charity." The moment we neglect to cherish this highest grace of the Christian character, we dishonour our profession as Unitarians, and sink into the intolerant and despicable creatures whom we condemn, not for their errors of faith, but their unkindness of practice.

5. That Unitarianism, tending to promote the cause of rational piety, liberty, and charity, should also advance "the best interests of mankind," is a simple, axiomatic truth, which requires no illustration. A good tree must necessarily produce good fruit; and consequently, I do "rejoice in the conviction, that the truths of rational Christianity have already made extensive progress, in the face of much unjust obloquy and opposition." I do not, however, concur in the opinion, "that a milder and more tolerant spirit has

grown up," than formerly existed on religious subjects. The manifestation of the spirit may have undergone some change; there may be less clamour, and less of open persecution; but the speechings, the preachings, the publications of the last twelve months, amply testify, that the overbearing spirit of patronised and popular error is still untamed. What is there, within the reach of its influence, that it has left untainted? Political liberty, professional prosperity, the pursuits of industry, the common intercourse of society, nay, even the employment of domestic servants,—all these have suffered from its unhalloved, ever-working, all-pervading, disastrous interference. ~~Let of some things has more~~

6. As to the hope expressed, "of a still more rapid and extensive dissemination of the pure doctrines of uncorrupted Christianity," it is very natural and very amiable, in the young and generous spirits of your Committee. If advancing years, declining energies, and many disappointments, have rendered my expectations less sanguine, I trust, Sir, that the candid expression of my feelings will not be understood, as designed to cast a damp upon the honourable exertions of this Association; but rather as intended to increase our caution, to prepare us for difficulties, to augment our exertions, and to prevent disappointment. That truth is from on high,—that it is mighty, and will eventually prevail,—it would be a libel upon the divine government to entertain a doubt. But, Sir, we cannot close our eyes against history and against facts. From the beginning of the world, a mighty conflict has been going on, between the antagonist principles of truth and error; and yet, the latter prevails over by far the greater portion of the globe. Even the divine lustre of Christianity has been obscured; and, with all our boasted light and progression, that church which we believe to be the most erroneous, is not only by far the most prevalent, but also the most rapidly increasing. Other forms of error we likewise behold, striking their roots into the earth, and spreading their branches to the skies. All these, too, are unhappily sustained by powerful influences in the nature of man, and the arrangements of society. Whilst our little church relies for support, upon the simplicity of Gospel truth, the beauty of holiness, and its cheering views of God's dispensations and the destiny of man; our antagonists are cheered onward by crowding hosts, and sustained by the power of the world, the prejudice of the world, the fashion of the world, the ignorance of the world, the timidity of the world, the dishonesty of the world, the interests of the world! Against such fearful external enemies, our progress cannot be "rapid and extensive;" and I lament to say, that we are not without foes, even in our ranks.

The first of these is a *spurious liberality*, which confounds truth with error, and covers religious indifference with the mantle of Christian charity. It is ever canting about moderation,—giving out bad omens,—exhorting ministers to "preach smooth things," and avoid the exposure of error,—ever more ready to censure a friend than an opponent,—and quite satisfied to let dominant error

maintain its ascendancy, rather than disturb the calm of indifference. Most sincerely do I wish, that men who hold their principles so loosely, and who are just ready to enter any convenient church, would leave us at once. They are unsound limbs; they paralyze the energies of more valuable members, and would do us less injury as enemies than as allies.

A second source of weakness in our own ranks, arises from a melancholy mistake of judgment, which induces many to think, that, because error is not *damnable in others*, they *themselves* incur no risk, in renouncing the profession of the truth, which they *still hold*, and giving their support and countenance to doctrines, which they believe to be opposed to the Word of God. This sad delusion, accompanied by a timid or yielding disposition, and a want of moral fortitude, has separated many persons, otherwise truly estimable, from our churches, and carried them into temples, where they can neither worship with the heart nor the mind. Such feebleness of purpose, or, to speak plainly, such deficiency of high religious principle, is too generally manifested in our matrimonial connexions. In such alliances, the more enthusiastic, and consequently the more tenacious party, usually prevails. In nine cases out of ten, the Catholic (man or woman) converts the Protestant; and amongst Protestants, the more intolerant party generally succeeds in the end. Unitarians, in this conflict for mastery, naturally become the prey of all the other denominations, from their excess of liberality. Now, Sir, whilst I honour and respect every change of religious profession, emanating from an honest change of religious conviction, and whilst I freely admit it to be the duty of those who are united in the holiest connexion, to attempt, by reasoning and persuasion, the correction of each other's errors, I solemnly declare, that I know no spectacle more melancholy, than that of a Christian man or woman, habitually dragged, *against conviction*, to join in the form and ceremony of lip devotion, when the mind and the spirit are alien from the act. I feel that I am treading upon delicate ground; but I also know, that through the tenacity of prejudice, supported by the exertions of the ministers of other churches, this species of humiliating compromise is growing into serious magnitude amongst us. On speaking of it lately, to a Calvinistic friend, he naturally enough attributed to want of religious principle, what I ascribed to error of judgment, or excess of liberality. Of the parties concerned in these sad arrangements, I know not which of them may be said to act with the greater weakness and culpability,—those who, for a convenience, or in compliance with a prejudice, forfeit their allegiance to their Master, and offer an insincere worship to Him, “who delighteth in truth in the inward parts;”—or those, who rejoice in having gained an unhappy triumph over the partners of their bosoms, by leading them to a change of *profession*, without a change of *opinion*. For my own part, largely as I dissent from the Church of Rome and the creed of Calvin, I should infinitely rather see my dearest kindred, worshipping as honest Catholics, or honest Calvinists, than as men-pleasing and hypocritical Unitarians.

To one other source of our internal dangers and weakness, I shall briefly advert, and then have done: I mean the not uncommon allegation that our Unitarian services are "cold and cheerless." Such a complaint is the usual prelude to desertion; but I have also heard it from steady and convinced Christians, and therefore it merits a passing notice. This, Sir, is the age of enthusiasm, and I am well aware that warmth and energy are exceedingly captivating to the imagination; but, religious services must not be considered as unbecomingly "cold," because they are not accompanied by strong animal excitement. Our religion is that of "a sound mind;" and calm reason does not awaken enthusiasm. The Divine Sermon on the Mount is any thing but exciting to the fancy; the discourses of the Apostles were all eminently rational, simple, and tranquillizing. God forbid, that we should ever witness the warmth of the American and Scotch Revivals, where the rational creatures of God are driven, by a wild fanaticism, to wallow upon the ground in paroxysms of screaming and of tears. I deny however, that Unitarianism is cold and cheerless, when duly felt, and properly appreciated. I maintain, on the contrary, that of all systems, it ought to be the most animating, the most cheering. Its sublime views of the character of God, the office and works of the Redeemer, and the final destiny of man, are sufficient to fill the mind, the heart, the spirit, with inspiring gratitude and holy exultation. If it be cold to any, it is to those who cannot duly appreciate mercies, or rejoice in the hopes of glory.

Although, Sir, I am not sanguine as to any great out-bursts of success, I do not despair of the moderate progress of our opinions amidst the right-feeling, calm-judging, and enlightened portion of the community. But were it to be otherwise, we ought to acquit ourselves to God and our own consciences, like Daniel in his captivity; and, therefore, I heartily adopt the concluding words of the resolution, and "earnestly call upon all the worshippers of one God, the Father, to persevere in their efforts to disseminate the knowledge of the truth as it is in Jesus."

ROBERT PATTERSON, Esq. seconded the resolution, which was unanimously adopted.

The Rev. J. SCOTT PORTER said, "I have been requested by the Committee to bring a resolution before the meeting, upon the subject of which I shall offer a few remarks; a few will suffice, It is,—*'That we respectfully invite the co-operation of our Unitarian brethren throughout the North of Ireland, in our attempts to promote the diffusion of Christian knowledge throughout this quarter of the empire; that we promise them the zealous aid of our Committee to the utmost extent of the means placed at their disposal, for the dissemination of truth in their different localities; and that we shall strenuously promote, as a society, any measures calculated to advance the great and sacred cause—for the defence of which we are associated together.'* We respectfully invite the co-operation of our Unitarian brethren; for we are happy to know that, in many quarters, and almost every district of the entire North of Ireland, we have persons of like precious faith with ourselves: many of them distinguished for learning and talent; many of them by

the possession of wealth and property; almost all for moral respectability and social influence. This Society is making a struggle on behalf of principles which we hold in common with them, and which are equally dear to them and us; and yet it has somehow or other happened that, in active co-operation in support of this Society, the ministers and lay members of our persuasion in the neighbourhood of Belfast, stand as yet almost alone. The list of Subscribers published with the last Annual Report shows that, with the exception of one very liberal contribution from Comber, and one from Ballyclare, our numerous and respectable congregations of Unitarians throughout the country parts of the province have done nothing to promote the usefulness of this Society. Now I, for one, and I think I may say all the members of our body, are exceedingly desirous of having the benefit of their co-operation. We wish for the aid of their contributions, to help our funds; but this is the least part of the good we expect from them. We wish for the sanction of their names; we wish for the influence which their countenance and support would give us in their different localities, in our efforts to propagate the truths of the unadulterated gospel; and we wish for the benefit of their counsel as to the best mode of making the resources and exertions of this Society extensively available throughout the province. For these causes we respectfully invite their co-operation. We promise them the zealous aid of our Committee to the utmost extent of the means placed at their disposal; and while alluding to this part of the resolution, I trust I may be permitted, as a member of this Society, but not a member of the Committee, to bear my humble testimony to the zeal and assiduity with which the Committee of last year have discharged the trust reposed in them. When we consider that they are young men, actively engaged in commercial and professional pursuits, which of necessity occupy a large portion of their time, and yet reflect that they have been able to conduct, with regularity and success, the varied business of a Society like this, we cannot but grant to them the meed of approbation for their past labours in our cause; and feel every confidence in their zeal and diligence for the future; and, in proffering to our Unitarian brethren the aid of such a Committee, we must feel that we are making no empty or unmeaning promise. I trust we are all ready to promote, with our best efforts, whatever measures may be adopted, which appear calculated to advance the sacred cause of Christian liberty and truth; and here I may state, that the objects of this Society are not to be understood as confined exclusively to the dissemination of books and tracts, although that is a measure of primary importance, and the only means which the funds placed at the disposal of the Committee have hitherto enabled them to employ. If, however, any other means appear more suitable in other localities, let them be frankly suggested to our Committee; and I am certain, from their past conduct, every such suggestion will meet with candid consideration. This much, Sir, is all I think needful to advance, in explanation and support of the resolution placed in my hands; but, before sitting down, I beg leave to advert to a subject in which it is my good

of such to whom; known has general to be distinguished men

fortune to differ from the view taken by my reverend friend Dr. Montgomery. He very properly observed, that, as a body, we should never despond of our cause; yet, he will allow me to remark, that his own tone and manner in delivering the exhortation, were such as apparently to indicate something very closely akin to despondency. So far as my reverend friend's language calls on us to throw aside despondency, I heartily agree with what fell from him; so far as his manner might intimate a contrary feeling, I differ from him; for I thank God that I have a heart elate with hope; and that I entertain not the shadow of a doubt, as to the ultimate and assured triumph of the main principle on which this Society is founded. Whether I look to the prevailing tone of public feeling, to the course of legislation which marks the progress of the public mind, to the sciences which are forming the intellect, or to the literature which is fashioning the sentiments of the age, I behold every where indications of a dereliction of the creeds and doctrines of the olden time, and an approach to the principles which are most surely believed among us. Let those despond who denounce the legislation of the last few years as impiously latitudinarian, because it has broken down so many of the bulwarks erected in ancient times, to check free thought, and restrain religious liberty. Let those despair who denounce the most popular of the sciences and scientific bodies as infidel in principle, because they see not truth through the coloured medium of their antiquated ideas. Let those despair who can see in the whole circle of modern literature only the awful proofs of a dreadful responsibility incurred by its authors, and who deery its most glorious works, as profane and irreligious, because they betray no tincture of their own gloomy notions. Let those despond who cannot trust their doctrines to the free mind, but must force it by creeds and catechisms. But let not despondency cloud the minds of those who are united together in defence of religious liberty and a cheerful faith; for the signs of the times are full of promise and glad anticipation. I feel I need make no apology, either to Dr. Montgomery or to the meeting, for my freedom in expressing my difference from his views, if, after all, we really do differ. I know that he would little value any assent that did not proceed from the heart. If we do differ, the difference is more about a theoretical than a practical question; for I fully appreciate, and most cordially respond to, the sentiment which he expressed, in declaring that, were there not another advocate of the truth in existence, he would not give up the cause. So far as our difference extends, it is now before the meeting, and there I leave it."—Mr. PORTER concluded by moving the resolution, which was seconded by Dr. BURDEN.

The Rev. FLETCHER BLAKELY stated, that he had come to the meeting not only not resolved to speak, but resolved not to speak: but some of the remarks which had fallen from his friend, Mr. Scott Porter, rendered it impossible for him to sit silent. Mr. Porter had spoken of the little exertion made in the cause by the country congregations. Now he (Mr. B.) must say, that Mr. Porter, in his observations, had forgotten those who had borne the burden and heat of the day. He must say, that those who were now cen-

sured for their want of zeal in the cause, had been active and in the field, while Mr. Porter and his friends had been doing nothing. The country congregations had had large demands upon them, which they had been obliged to meet, and which they had met with the greatest firmness and readiness. They had erected six new meeting-houses in different parts of the country; they had founded and carried on schools at considerable expense; they had many of them established congregational libraries; and their ministers had travelled many hundred miles to supply new congregations and missionary stations, and perform various duties of a similar kind. Even as regards the dissemination of tracts, they had not been idle; many of the publications of this society had been purchased at the Depository, and found their way largely into some of those remote districts. He had himself been the means of disseminating many thousands and tens of thousands of tracts in his own neighbourhood: and this at a time, when so little interest was felt in the cause in the town of Belfast, that when he had attended there on one occasion, in consequence of a notice signed by Mr. Porter himself, on the business of the society, he had found no other person present, and of course no business could be done. He regretted that Mr. Porter had not recollected these things, when he had accused the country brethren of want of active co-operation: for if he had, he trusted he would have suppressed the remarks which he had addressed to the meeting on this subject.

The resolution having been put from the chair,

The Rev. J. SCOTT PORTER said,—“As the mover of the resolution, I am entitled to reply: and I shall avail myself of my privilege for the purpose of removing from the mind of my friend, Mr. Blakely, a misconception of my meaning, into which he appears to have fallen; not so much, perhaps, from any thing that I said, as from my omission to say something, which he thinks ought to have been stated. I beg leave to explain, that both the resolution itself, and the remarks which I delivered in its support, had reference, exclusively, to *co-operation with this society*. It is a fact,—capable no doubt of explanation,—probably in most instances, possibly in all, capable of being accounted for without any imputation upon their zeal,—yet still it is a fact, that this society has not received the general co-operation of the northern Unitarians. This co-operation we earnestly wish for, and respectfully invite. So far did my observations extend, but no farther. I can assure Mr. Blakely, that I am very far from forgetting or overlooking the sacrifices and the exertions made by our friends throughout the country. They made a noble stand in defence of religious liberty in less propitious times. They have, as I am aware, contributed largely to the erection and repair of meeting-houses, the establishment of schools, congregational libraries, and other objects of a similar kind. For these objects, we in Belfast have also been doing something, according to our means. But my purpose is not to institute any invidious comparisons as to what has been done in this place or in that, much less to occupy the time of the meeting

with any thing that relates to a person so unimportant as myself. We are here embarked in a glorious enterprise, in defence of our common principles and our common cause. We respectfully invite the co-operation of those who agree with us in our views; and so far from distrusting their readiness in the good work, I feel perfectly assured, that if this application be made in a suitable manner, and recommended by those who possess necessarily the confidence of the different Unitarian congregations in the North, it will be responded to with the generous alacrity, which they have ever shown in support of the good cause."

Mr. BLAKELY expressed himself satisfied with the explanation of Mr. Porter, and declared his intention, at a suitable time, to promote either a subscription or a collection in aid of the society in his own congregation. The resolution then passed.

The Rev. C. J. M'ALESTER moved the following resolution:—
 "That we rejoice at the exertions made in Great Britain and America, for the spread of Unitarian Christianity; and we hereby tender to our British and American brethren the expression of our hearty sympathy in their labours, and our earnest desire to draw more closely the ties by which a common faith should unite us." The Rev. C. J. M'Alester, in proposing this resolution, delivered a most able and impressive speech; for which we regret that our present publication does not afford us space. It shall appear in the *Bible Christian* for January.

Dr. MARSHALL seconded the resolution; which, being put from the Chair, was unanimously agreed to.

The Committee and Officers for the next year were then elected by ballot.

The thanks of the Society were unanimously voted to JOHN DUNVILLE, Esq. for his highly proper conduct in the chair.

A hymn was then sung, and the meeting closed with prayer.

TO CORRESPONDENTS.

SEVERAL communications have been received in reply to the letter of the Rev. J. C. Means on the Atonement. We have printed the first which came to hand; the rest we shall either retain or return, as their writers may direct.

Communications have been received from the Rev. W. B. Miniss,—C. J. M.,—H.,—Edinburgensis,—A Constant Reader,—M. B.,—James Haughton, Esq.,—and W. M.; all of which shall appear as soon as possible.

REPORT
OF THE
UNITARIAN SOCIETY
FOR THE
DIFFUSION OF
CHRISTIAN KNOWLEDGE,
FOR
THE YEAR ENDING 30TH SEPT. 1839;
WITH A
LIST OF SUBSCRIBERS,
AND
CATALOGUE OF BOOKS IN THE DEPOSITORY.

BELFAST:
PRINTED BY SIMMS & M'INTYRE.

MDCCCXXXIX.

TREASURER.

MICHAEL ANDREWS, Esq.

SECRETARY.

WILLIAM HARTLEY.

CONSULTING COMMITTEE.

REV. HENRY MONTGOMERY, D.D.
— CHARLES J. M'ALESTER.
— JOHN SCOTT PORTER.
— JOHN PORTER.
— HUGH MOORE.

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J. R. NEWSAM.
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M. J. ANDREWS.
WILLIAM BURDEN, M.D.
W. CAMPBELL, York-street.
WILLIAM MARSHALL.
W. J. CAMPBELL ALLEN.
JAMES MARSHALL.

R E P O R T.

THE Committee of the *Unitarian Society for the Diffusion of Christian Knowledge*, in surrendering the trust reposed in them to the Subscribers, embrace the opportunity of giving a brief history of the past year, and the circumstances under which they undertook the management.

This Society was established in the year 1831, for the dissemination of those views which are entertained by Unitarian Christians, and general meetings of Subscribers were held in the years 1832 and 1833. Since the latter date there had not been any general meeting of Subscribers, and comparatively few subscriptions collected, up till July, 1838, when your present Committee were nominated by the Committee then in existence.

Upon undertaking the important duties attached to their office, they found the Society had for nearly two years been totally inoperative, the shelves of the Depository containing no works but the refuse of the original stock, and a considerable debt incurred without any means provided for its discharge. The first step taken by the Committee was to collect funds to place the Society in a more healthy and flourishing condition, and to carry out, as far as possible, the original views of its founders. By the personal exertions of your Committee subscriptions to the amount of £62, 8s. were raised in the town and immediate neighbourhood of Belfast; and applications were made to the Ministers of all the country congregations of their connexion, either to make private or public collections; but without any advantage having been derived, not one of the Ministers having as yet assisted either by their own contributions, or by those of their congrega-

tions. With the funds so procured, your Committee proceeded to make such alterations and improvements in the appearance of the Depository as were requisite, and to procure a stock of the newest and most popular Unitarian works, the productions of the most talented and distinguished Unitarians of our own country, and including many of those which have emanated from the glorious spread of our principles in the New World.

By a proper attention to this department, your Committee are proud to report that they have succeeded in making sale of works which, but for their exertions, would never have been exposed for sale in Belfast, and of course never placed within the reach of the great body of their friends and opponents, amounting to £86, 19s. 6d., being many times greater in value than the total sales in the Depository for two years previous to their assumption of office. Your Committee entertain no doubt but that the works disposed of have been productive of much silent but permanent good, and that if still greater attention were devoted to this subject much greater good might be accomplished. The want of the necessary funds has deterred your Committee from publishing Tracts or other works on their own account, excepting the "Child's Guide," and "Child's Book of Hymns," the copyright of both of which have been presented to the Society by the Rev. Charles J. M'Alester. They have printed of these about 8,000 copies, a large proportion of which have been already disposed of. Being aware, from numerous applications, of the necessity of providing a cheap book of Family Prayers, to meet the general want, your Committee turned their attention to the subject at an early period, and, as the best means of accomplishing so desirable a purpose, applied to various Ministers of their connexion for prayers to form the intended publication; but they regret to state that they have not met with that assistance they expected, since out of 25 applications only 10 have been responded to. They now hand the prayers received to their successors, earnestly pressing upon them the expediency of adopting some means for the completion of so important a work.

In the month of February, 1839, in consequence of overtures made to them by the Rev. C. J. M'Alester, one of the Editors and Managers of the *Bible Christian*, your

Committee undertook the management and proprietorship of that periodical, their adoption of which preserved to the Unitarians of Ireland the only native work which advocated and defended their principles. The Editorship was undertaken by the Rev. W. H. Doherty, of Comber, whose talented and zealous efforts have contributed to maintain the character and extend the circulation of that periodical. In furtherance of the trust reposed in them, your Committee have endeavoured, as far as in their power, to open communications with similar Societies in England and Scotland, with a view towards the exchange of publications, but from the want of publications which they could offer on advantageous terms, this communication has been necessarily limited in extent; but they trust that what has been already accomplished will prove the forerunner of greater and more permanent good.

In consequence of there not having been any public meeting of this Society for a considerable time previous to your Committee's entrance upon office, and no regular Subscribers who could be called together for the purpose of an election of Managers, your Committee were necessarily appointed by their predecessors in office; and some violation of Rule No. 4 of this Society was unavoidably incurred, by lessening the number of Officers, and also electing a Consulting Committee of Clergymen, to be called upon on any case of emergency. Your Committee now recommend that Rule No. 4, which is as follows, should be rescinded.

Rule No. 4,—“An annual meeting of the Society shall be held in Belfast on the first Tuesday in April in each year, when a sermon shall be preached and a collection made in aid of the funds, a Report read, and a Committee chosen by ballot for the ensuing year; which Committee shall consist of a Treasurer, Secretary, and twenty members,—the Treasurer and Secretary to be appointed by the Committee.”

And the following to be adopted in its stead:—“That the annual meeting of this Society shall be held in October of each year, and that in the same month a sermon shall be preached and a collection made in aid of the Society's funds; that at every such annual meeting a Committee of ten, with a Treasurer and Secretary, all laymen, shall be chosen by ballot to conduct the general affairs of the

Society; and, that a Consulting Committee of five Clergymen shall be chosen also by ballot, whose duty shall be to consider every work proposed to be placed in, or published at, the Depository, and without whose sanction no work shall be so introduced; but should the Consulting Committee not report upon such works within fourteen days after the names of the same shall have been forwarded by the Secretary, the Managing Committee shall have power to decide upon them without further reference."

Your Committee have only now to appeal for their successors to the known liberality of the Unitarians of Belfast, for support and sympathy in their labours: without the requisite means their exertions must fall far short of their intentions and wishes. They appeal on behalf of an Institution calculated to extend that most valuable of blessings, the blessing of religious knowledge, the knowledge of One God, and Jesus Christ whom He hath sent. Religious knowledge may, and often does, make way in the world by controversial preaching; but the silent and unobtrusive Tract, couched in simple and attractive language, will find its way to many a home and many a heart where the other will never reach. Our opponents have made use of such societies as the one whose cause we advocate with considerable success: shall it be our reproach that, with the means and opportunities at hand, and in our power, we have neglected to avail ourselves of them?

COLLECTORS.

District No. 1, Stevenson M'Kibben and Andrew Patton.

2, Doctor Burden and M. J. Andrews.

3, George K. Smith and J. M'Intyre.

4, and William Hartley.

SUBSCRIBERS' NAMES.

Allen, W. J. C.	1	0	0	Elliot, S. M'D.	0	5	0
Andrews, James, Com- ber	1	0	0	Emerson, William	0	2	6
Andrews, James, jun.	1	0	0	Ferguson, Mrs.	0	10	0
Andrews, Michael	1	0	0	Fisher, John	0	10	0
Andrews, M. J.	0	10	0	Frazer, Mrs.	0	1	6
Andrews, Joseph	0	10	0	Garrett, Henry	0	10	0
Andrews, Miss M.	0	10	0	Gray, William	0	10	0
Arthur, Alexander	0	5	0	Gillis, John	1	0	0
Archer, Samuel, donation of books				Greenfield, John	0	2	6
Batt, Mrs.	4	0	0	Grimshaw, Robert	0	5	0
Boyd, Robert	0	10	0	Grimshaw, Conway B.	0	5	0
Bankhead, Mrs.	0	5	0	Gunning, Robert	0	10	0
Bristow, Joseph	0	5	0	Gunning, Henry	0	5	0
Brown, William	0	10	0	Gray, John	0	5	0
Baxter, Richard	0	2	6	Greer, Henry	0	5	0
Black, Alexander	0	10	0	Houston, J. H.	2	0	0
Bruce, Samuel	0	10	6	Hunter, William	0	5	0
Bruce, Rev. William	1	0	0	Hutton, Alexander	0	1	0
Campbell, James, York- street	0	10	0	Hyndman, George C.	1	0	0
Clarke, Ledlie	0	5	0	Hincks, Doctor	0	10	0
Clarke, Hugh	0	2	6	Henesy, E.	0	2	6
Cunningham, John, jr.	1	0	0	Hartley, John	0	5	0
Corbitt, Thomas	1	0	0	Hartley, William.	0	5	0
Cunning, Thomas	0	10	0	Jackson, Miss	0	5	0
Dunn, Miss	0	5	0	Linden, Mrs.	0	5	0
Dunbar, Mr.	1	0	0	Linden, Mrs. J.	0	2	6
Dunvill, John	0	10	0	Martin, John	1	0	0
Dunvill, John, jun.	0	10	0	Montgomery, Dr. H.	1	1	0
Dunvill, William	0	10	0	Montgomery, Mrs.			
Dobbin, Clotworthy	0	10	0	Beersbridge	1	0	0
Dobbin, Clotworthy, jr.	0	5	0	Moore, James	0	5	0
Drummond, Jas. M.D.	0	5	0	Malcom, Mrs.	0	5	0

Malcom, William H.	0	5	0	Patterson, R. & D. J.	0	7	6
Mitchell, George T.	1	0	0	Porter, Edward	0	10	0
Marshall, John	0	10	0	Patterson, Miss	1	0	0
Marshall, James	0	5	0	Quin, Arthur	0	5	0
Marshall, Miss, Arthur- street	0	5	0	Quin, William	0	5	0
Mongomery, Robert	1	0	0	Rowan, John, jun.	0	10	0
Montgomery, Misses	0	2	6	Smith, Miss, Donegall- square	0	7	6
Mulligan, B.	0	5	0	Suffern, John	1	0	0
Marshall, Robert	0	5	0	Smith, Samuel, Nor- thern Bank	0	10	0
Marshall, William	0	5	0	Smith, John Galt	0	5	0
M'Tear, Miss, Donegall- street	0	10	0	Smith, Mrs.	}	0	10
M'Adam, James	0	10	0	Smith, George K.			
M'Kittrick, Henry J.	0	10	0	Steen, James	1	0	0
M'Intyre, James	0	10	0	Steen, William	1	0	0
M'Clean, Adam	1	0	0	Simms, David	0	10	0
M'Cammon, Mrs.	0	5	0	Steen, Henry	0	5	0
M'Cammon, Thomas	1	0	0	Smyth, Joseph, donation of books			
M'Caw, William	0	10	0	Stevenson, William	0	10	0
M'Caw, James	0	5	0	Stevenson, John	1	0	0
M'Gee, Miss	0	2	6	Stewart, Thomas	0	5	0
M'Gee, Miss M. A.	0	2	6	Swan, John	0	5	0
M'Laine, Alexander	0	10	0	Tennent, James T.	0	10	0
M'Adam, John	0	10	0	Thompson, Mrs.	1	0	0
M'Kibben, Hugh	0	10	0	Taylor, Robert	0	10	0
M'Fadden, James	0	2	6	Tate, John	0	10	0
Newsam, J. R.	0	10	0	Whitla, Valentine	1	0	0
Neill, Rt. Church-lane	1	0	0	White, Captain	0	5	0
Osborne, James	0	5	0	Ward, Marcus	0	5	0
Porter, Rev. J. Scott	1	1	0				
Porter, Rev. John	0	10	0				

Dr. MICHAEL ANDREWS, Esq. Treasurer, in account with the Unitarian Society. Cr.

1839. To Subscriptions received from				
District No. 1, ...	£8	7	6	
2, ...	17	13	6	
3, ...	27	2	6	
4, ...	8	14	6	
	61	18	0	
Extra Subscriptions	1	10	0	
Sales of Books at the Depository				£63 8 0
Balance received from Rev. J. S. Porter				57 16 7
				1 13 0
				<u>£122 17 7</u>
Oct. 7, To Balance in hands of Treasurer				
this date				£50 10 0½
N. B. The debt due by the Society amounts to about				<u>£120 0 0</u>
The Collections received at the Sermons preached by the Rev. George Armstrong on 6th October last, amount to				£66 3 0

1839. By repairs and improvements on Shop	£11	13	2½
Incidental Expenses	4	8	4
Sundry accounts for Books paid	53	6	0
Paid James Gowdy on Account	3	0	0
Balance	50	10	0½

£122 17 7

Audited and found correct.

ANDREW PATTON.
JAMES MARSHALL.

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